Edward Bolton.

A TREATISE OF THE THREE-FOLD STATE OF MAN.

OR,

An Anatomie of the Soule.

Wherein is handled,

1 His *Created Holinesse* in his Innocencie.
2 His *Sinfulnesse* since the Fall of ADAM.
3 His *Renewed holinesse* in his Regeneration.

By THO: MORTON.

Ephes. 4. 22, 23, 24.

You have beene taught in CHRIST *to put off the* Old man, *corrupt according to the lusts of Errour:*

To bee Renewed in the Spirit of your Minde: and to put on the New man,

Which was Created *according to* GOD *in Righteousnesse, and the* Holinesse *of Truth.*

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TO THE READER INCREASE OF ALL SPIRITVALL, VNDERSTANDING, and Everlasting PEACE.

GENTLE READER, Wee doe heere offer, to thy Christian consideration and Courteous entertainment, a rude Description of the Spirituall state of MAN. The which if perhaps thou desire to haue for Shortnesse, Plainnesse,

Memorie, and fashion sake, comprised in some one memorable word; may not vnfitly bee tearmed ADAM, in whom onely all these Three estates did concurre and may be seene, or an Anatomie of the Soule. A matter of all other most needfull to bee knowne and learned: yea most worthy to be handled, explained, dilated, and illustrated with all care and diligence, it being that wherein the Happinesse of Man doth wholly consist. For this is eternall Saluation to know God; to wit, the Father creating vs according to his own Image in perfect puritie: the Sonne redeeming vs by his precious Bloud, from sinne and miserie: the holy

Spirit ſanctifying and renewing vs by his Grace, to eternall Glory. In the which reſpect, we haue thought that our time and labour, the which it hath pleaſed God in his mercy to tye to the ſtudy of his holy Word, could not be better beſtowed then in commending this ſauing Knowledge vnto others: and that by this meanes which now wee vſe, being thereunto moued by ſome vrgent reaſons, wherewith it is not needfull, that either we ſhould trouble you, or you your ſelfe. Our purpoſe, or rather our deſire and endeauour is, to make an Anatomie of the Soule of Man, to lay open before thy eyes the ſeuerall parts and faculties

of it, together with the naturall and supernaturall Holinesse and Sinfulnesse of them.

Wherein wee haue indeauoured to vse as great breuitie & plainnesse as we could, and as the great varietie and difficultie of the matter, which often is very intricate, would permit: auoyding both loathsome tediousnesse and vnprofitable obscuritie, as thinking it much better not to speake then not to bee vnderstood, and to lay open darke matter in rude and homely tearmes, then with enigmaticall Parables to amaze and mocke the Reader. Wee haue rather applyed our style to the Capacitie of the simple, and the

good of all, by insisting most in those things whereby wee may be edified in the Knowledge and Obedience of Christ, then affected the curious scanning of subtill Questions, serving rather for the whetting of the Wit, then the saving of the Soule. And yet as they have their use, which is not to bee neglected, so wee doe briefly touch them, as occasion is offered. Desiring the Readers, especially those, who doe not professe Learning, to picke out of this Treatise some matter of Edification, rather then of Contention, and with mee to leave needlesse Controversies, to Scholasticall excexcises, and men of nimble Wits. But

But what needeth all this, will some man say: this labour might very well haue beene spared, and much better bestowed: considering the abundance of knowledge the daily and continuall Preaching, the superfluitie of Bookes written of all arguments both Diuine and Prophane, in such swarmes and huge multitudes, that men haue no leisure to looke on the faire Inscriptions, much lesse to peruse the tedious and irksome bodies of them. Yea, men are so cloyed and deceiued, with vaine repetition of old matter gloied ouer with new words, and so amazed with strange Doctrines lately deuised, that they haue in a manner giuen

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ouer the buying and reading of Bookes, esteeming it a fruitlesse and foolish mispending of money and time; both which, ought to bee reserued for necessary vses, and a needlesse disquieting of their mindes, being already sufficiently grounded and setled in the Truth. How just and true this complaint is, in some respect we are not now to discusse: but for this matter whereof we speake, it were to bewished it so it pleased God, that it were true indeed, & that we had as great plenty of the true knowledge of GOD, and of sound Teachers of the truth, as of the stones in the streetes, and in one word, that all the people of GOD did Prophecie.

But

But is it so indeed? Doth Knowledge, Religion, Godlinesse, and all the meanes thereof, or not rather palpable Ignorance, Atheisme, & Superstition abound in most places? Yea surely, the complaint of the Prophet, Hos. 4. 1. is more true; There is no Knowledge or Feare of GOD in the Land.

But what of this? Is this to bee attributed to the want of Bookes, and other meanes of Knowledge? Surely there is no cause, wherefore either some places should complaine of want, or any loath their plentie in this behalfe. We haue more Bookes learnedly and godlily written, then wee doe vse well; and yet, we might vse more well then

then wee haue. There is and will bee, as long as the Church remaineth heere on Earth, a needfull vse of new Tractates, Comments, Sermons, Catechismes, and Determinations; as new Reasons, Illustrations, and Methods are inuented: as new Doubts, Controuersies, Errours, and Heresies do arise: as this or that Vice doth raigne: & as men giue themselues diuersly to the studying of particular heads of Doctrine, and parts of the Word of GOD. All, is not to bee expected at any one hand: where one sleepeth, another waketh: one is concise and darke, another large and plaine: one dry and barren, another full and

pithie.

pithie. Yea, in diuers Writers thou shalt see the admirable varietie of Spirituall guifts, and so be stirred vp to praise the great bounty of GOD towards his Church. The Doctrine according to Godlinesse (as the Apostle defineth Diuinitie) is a large Field, wherein ten thousand may labour continually, and all haue elbow roome: yea, each one differ from the rest; not onely in manner but also in matter and argument; howsoeuer all doe handle the same Doctrine in generall. As for diuersitie of opinions in some cases, it ought not any way to trouble or offend any man; seeing that it is the will of God, that while wee remaine heere on

earth,

earth, wee should both know and Prophecie, whether by speaking or by writing, not perfectly but onely in part. A few contradictions doe not, as it may seeme, either impaire the Credit of the teachers, or shake the Faith of the hearers of Gods word, but rather strengthen and vphold both. For hereby it appeareth, that men doe not (as the Prophet complaineth, *Ierem.* 23.30.) steale the Word of GOD one from another, deliuering for sound Doctrine, whatsoeuer the most doe hold and teach, rather then what they themselues doe thinke: and so conspiring together in a compact forme of Doctrine, are not many but *Ier.* 3.30.

but onely one witnesse: but art in their Consciences before GOD, perswaded of the truth of the Gospell of CHRIST, which they professe and teach. It is but folly to looke for in Mortall and earthly men, a Heavenly and Angelicall harmonie void of all jarring. It is rather our parts to labour in repressing that Pride and Selfe-love of our corrupt Natures, whereby men carnally minded and affected, are made to swell in Anger and Hatred against those, who doe not in every respect dance after their pipe: being more alienated from their brethren for some few Contradictions, then,

joyned

joyned together in Christian Loue, by their consent in all the points of Religion beside. Milde and modest disceating, worketh out the Truth, as the striking of Flints together doth sparkes of fire: And that often commeth to passe, *Errando via reperta*: Try all, and keepe the best.

Lastly, I desire the friendly Reader, to put to his helping hand to this Worke which wee haue taken in hand, to amend whatsoeuer is amisse; to adde to this imperfect and light delineation of mans Soule, not onely the Essentiall parts which are wanting, but also the finewes of strong Proofes and Arguments; yea, the cleare co-

colours of Examples and other Illustrations; and lastly, to further our endeavours if hee thinke them any way profitable for the Church of CHRIST, by heartie good will and earnest Prayer.

Yours in CHRIST IESVS,

The: Morton.

THE ARGVMENT of the TREATISE following.

THE last and chiefe end, why GOD in the beginning made the World with all things therein contained, was the setting forth of his Glory; the which before the Creation did shine in and to himselfe onely: Whereas now all the Creatures doe praise his holy Name. For the effecting whereof, it was needfull that the Creature should be endued with a kinde of excellencie so great, as that it might manifest the Glorie of the Power, Wisdome and goodnes of God, and yet so meane, that it should not in any respect bee comparable to the

the excellencie of the Creatour.

Hence it is, that the state of all thinges in the world, euen of the most excellent Creatures, is kept downe and debased from the state of GOD, as in many other respects, so especially in this, that the one is momentanie, variable and diuers, the other, beeing eternall, constant, and the same for euer. So we

Exod. 3. 14 read, Exod. 3. 14. When as God would euen paint out the excellencie of his owne Nature, and distinguish himselfe from all other thinges whatsoeuer doe any way exist; hee saith that his name is, I will bee who I will bee, or who I am; that is, I am not a changeable Creature, but the Almighty IEHOVAH in whom there is no shadow of change. But it is farre otherwise with the Creature, wherein there is no permanent state to be found. And to let passe the

base

baser sort of them, which are made for corruption, and to be consumed in the use; let us consider the State of the most excellent Creatures, even those which being endued with reason, were made according to the Image of GOD; to wit, Angels and Men: of whose estate the Scripture witnesseth, that it is not only changeable, but also strangely changed. For it being in the first Creation most Happie, Glorious and Holy, became afterward most impure, Wretched, and Vile. Neither doth it stay here, but by the Mercy of GOD, Man is restored to his first excellencie. So we read, Job. 4. 18. 19 Behold in his Servants he will put no trust, and his Angels, will he put any confidence, how much lesse in men dwelling in houses of clay, whose foundation is in the dust, &c. Neither can it be otherwise, for God hath all being from himself, but the Crea-

Iob. 4. 18. 19

Creature dependeth on GOD, by whom it was made, and therefore can neither exist nor continue in any estate, longer then the good pleasure of God doth permit. This mutability of the Creature appeareth chiefly in Man, whose diuers states being Three in number, we doe indeauour to lay open in this Treatise. The first is, the state of the first Creation of Holines of Life, and all Happines. The second is, the state of the Fall, of Sinne, of Death, and of all miserie. The third is, the state of Regeneration, of Righteousnesse, of Saluation, and of Eternall Glory. These three estates, wee desire to declare out of the word of GOD, which entreateth plentifully of the two latter, but more sparingly of the first, for that it continued a very short time. Yet we may learn the Doctrine of it also out of the Scripture, especially, by these meanes: First, out of the example of Adam, Eua, and CHRIST.

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the which three onely of all Mankind lived in this estate. Secondly, out of the state of the Angels which agreeth with the state of Man in many respects; and therefore, We doe often in the two first estates speake of the Angels, not of set purpose, but as by the way and for the further illustration of the state of Man, who in his Creation agreeth with all the Angels, and in his Fall with the Reprobate sort of them. Thirdly, We may consider the innocencie of Man in those things, which the Scripture speaketh of GOD, to whom it often giveth the person of man not polluted with Sinne, but remaining in his first Puritie: And lastly, We may gather what was the state of the first Creation, by the state of Regeneration; the which, having nothing else, but the Renewing of the first estate, will give us

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great light for the vnderstanding of it. Further, this is to be marked, that by the state of Innocencie, wee doe not meane those few dayes onely, wherein ADAM did continue Innocent, but also the whole progresse and course of this State, as it would haue beene if Man had not fallen at all, the which supposed continuance of the state of Innocencie, differeth much from that Actuall estate, wherein ADAM was before his fall: For, hee was not at the first endued with any such actuall Perfection of Holinesse and Happinesse; but, that hee was daily to increase in both these respects, as GOD should reueale himselfe more and more vnto him.

Lastly, this Treatise is diuided into three Parts, each part into diuers Chapters: Which in the two former parts haue each of them three Sections, according to the Three diuers

state

THE ARGVMENT.

ſtates of Man, the which may bee conſidered in the Table following, eyther ſeuerally by the Reader going downe in the ſeuerall Columnes, or in compariſon with the other two, in the ouerthwart lines.

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OF

OF THE THREE-FOLD STATE OF MAN.

The first part of this Treatise.

Wherein is handled the first part of Mans holinesse and sinfulnesse; to wit, his due subjection to God with the contrarie rebellion.

CHAP. I.

SECT. I.

Of the state of Innocencie and Life.

FOr the enlarging of GODS glory (the which is the end of the Creation of the World) it was needfull, that of Sect. 1.

SECT. I. *Of the state of innocency and life.*

the Creatures some should bee indued with vnderstanding. For euen as the strength, wisedome, and beauty of a man cannot purchase vnto him any commendation or credite, vnlesse some others besides himselfe doe marke, know and acknowledge those excellent parts of nature and industrie: in like manner the Heauens, the ayre, the water, and the earth, although they bee decked and replenished with Starres, Birds, Fishes, Beasts, and many other admirable creatures, and doe containe in them infinite matter of Gods glory, yet they could not any iot increase that glory which God had before the creation, vnlesse there were some other creatures able to obserue, conceiue, declare, admire, and extoll the power, wisdome, and goodnesse of God shining in these things. For this cause, God after that he had made the higher

higher and the lower world, the one consisting of the heauens, the other of the elements, hee saw it needfull for the illustration of his glory, to create Angels and Men to bee the inhabitants, and as his tenants of these glorious palaces, yea to behold and confesse the excellency of his workmanship in themselues, and in the rest of the creatures. For the which purpose he gaue vnto them, faculties of vnderstanding, and speaking, with many other, which he denied to the rest.

SECT. I. *Of the state of innocency and life.*

Thus we see the excellent state of Angels and men, beeing made to be witnesses, and preachers of the glory of God, and so being admitted into the presence of God, are there to behold his glory: yet with this difference, that the Angels doe behold it more clearely in heauen, and man more obscurely in earth. Herein consisteth the

SECT. I. *Of the state of innocency and life.*

good estate of these creatures in that they are thus made partakers, of the glorious presence of God, and so ioyned to God. For hereof it commeth, that they are both happy and holy, it beeing impossible that any thing which is ioyned to God, who is happinesse and holinesse it selfe, should eyther lacke any good and pleasant thing, or bee any way polluted, so that this coniunction of the reasonable creature with God, wherein the excellency of this first estate consisteth, is of two sorts: the first may bee called externall, personall or locall, whereby Angels and men inioying the presence of God; are in place and after an outward manner ioyned to God: this kind of coniunction is perfect happinesse, the other kind is inward and spirituall, when as the inward faculties of the creature, as his minde and will, doe wholly

cleaue to God alone. This kind of coniunction is perfect holynesse, and it is the meanes or the condition of the former coniunction: for as soone as the creature ceaseth to bee holy, in the same moment it ceaseth to be happy, and is straight way cast out of the presence of God. So that the goodnesse of this first state consisteth in two things, happinesse and holinesse; from both which it hath the denomination: from the first, it is called the state of Life; for the scripture speaking to man, speaketh after the manner of men, vnto whom nothing is so acceptable as life, because in it all pleasures are inioyed. From the second, it is called the state of Innocency, because in it man stood righteous, and free from all guilt of sinne before God.

SECT. 1. *Of the state of innocency and life.*

SECT. 2.
Of the Sate of Sinne and Death.

Sect. 2. IN the next place wee are to consider the second State of Man, as farre different from the first as is death from life, sinne from innocencie, darknesse from light, wretchednesse from happinesse, vsually and fitly called the fall of Mankind. For vnto the absolute perfection of the aforesaid felicitie, this onely was wanting, that it was mutable: First, of the causes, authors, and workers of this lamentable ruine; secondly, of the manner of it. The actors in this tragedie, are three; God, Sathan, and Man, all which haue a stroke in this action, yet after a farre diuerse maner, euen as their natures are diuerse. For the first, as the holy, glorious, and happie state of man; so this sinfull, vile and miserable

ſerable condition cõmeth from God: yet not after the ſame ſort; for the good eſtate is properly, directly, immediately, and wholly wrought by God; but he doth onely ſuffer the euill ſtate to bee brought to paſſe by euill inſtruments: yet this his permiſſion is not idle, but effectuall and working: for God is not an idle looker on, as if hee had caſt off the care of the world and of his creatures, and left all at ſixe and ſeauen (as we vſe to ſpeake) but hee hath a part in this worke, in that hee did in his eternall counſell make an immutable decree of this fall of Man, and the meanes thereof, and that for the ſetting forth of his glory, which is the end of all his decrees and actions whatſoeuer. For howſoeuer it may ſeeme to derogate from the glory of God, that the reaſonable creature, being the faireſt flowre in his garden, and

SECT. 2. *Of the state of sinne and death.*

the most excellent part of his workmanship, should so soone bee troden vnder foote and brought to naught; yet in truth GOD is greatly glorified by this meanes, for hereby it appeareth; first, that God onely is constant, eternall, and the same for euer in that his most excellent creatures are so variable: *Rom.3.4. Let God bee true, and euery man a lyar, as it is written, that thou mightest be justified in thy sayings, and ouercome when thou art judged.*

Rom.3.4.

For the which purpose the consideration of the shortnesse of the first state maketh very much; for although it cannot bee certainely defined how long it continued, yet this is agreed vpon by all, that neither the Angels themselues, nor yet man continued many dayes in their Innocencie, but fell away from God soone after that they were created. Secondly, the fall

fall of these Creatures doth shew, that God is iust in punishing sinne: Thirdly, it maketh a way for the state of saluation, and so doth illustrate the mercy of God, whereby hee is most of all glorified; yea, the power, wisedome, truth, patience, and in briefe the whole glory of God is by this meanes set forth and inlarged. Thus much of the first actor. The other two are the instrumẽts wherby God bringeth his eternall counsell to passe, and yet to all reason of man considering the whole storie of mans fall & the particulars therof, they are the onely agents, the first authors, and cheife workers of this wofull state, God hauing no hand or dealing in this matter, but onely barely permitting them to doe what they list. For the further declaration whereof, it is needfull that wee make a narration of the particulars of this action,

SECT. 2. *Of the state of sinne and death.*

SECT. 1. *Of the state of sinne and death.*

and that by supposing GOD to speake to his reasonable creatures; to wit, Angels and men in this manner.

You see how that I haue made you the most excellent of all my creatures, induing you onely, with a reasonable mind and will, whereby you may know, loue, obey, and honour me, and so consequently enioy my presence wherin happinesse doth consist. As long as you continue holy by obeying my word, so long shall you continue happy by enioying my presence. But if at any time you doe by disobeying my Commandement loose this your holinesse, you can no longer haue any place in my presence, or any fellowship with mee, no more then darkenesse and light can be together, but shall incontinently bee cast out of my sight, and so become most wretched and miserable. And there-

SECT. 2. Of the state of sinne and death.

therfore looke vnto your selues and to your owne estate, beleeue these my promises and threatnings to be true, content your selues with that state and degree wherein I haue placed you, obey all my commandements, for the performance whereof, you are endued with all graces and faculties needfull, so shall you be happie: otherwise you shall die for ever. In this most louing and fatherly counsell, which God in the beginning gaue to his children, being created after his owne similitude, the reasonable creature resteth for some short time, but afterward maketh this reply, although not in word yet in mind and heart, yea in deed and in ontward action; Wee hauing considered your words, and our present state, do see and finde that nor the one is wholly true, neither the other so happy as you doe make it: we

SECT. 2. *Of the state of sinne and death,*

we confesse that we are in better state then other creatures, yet we cannot herein rest: for we see a higher degree of honour, glory, pleasure and happinesse; yea, a greater measure of knowledge, whereof wee know that our nature is capable, and whereunto we will by all meanes aspire, notwithstanding your commandement to the contrary: not doubting but that by our owne strength, wit, endeauours and inuentions we shall become farre more happy then we are by this your creation. Vpon this resolution the creature disobeyeth the expresse Commandement of God, and so falleth from God into extreame misery.

Now whether the blame of this fall bee to bee imputed to God, or to the creature it selfe, let any reasonable creature iudge: for God did neither commaund nor counsell it, but God

God did carefully forewarne them of it: yea, he did neither put any euill motion into their minds, nor yet withdraw from them any naturall grace, whereby they should haue beene vpholden: but left it to their free choise, whither they would beleeue and obey him or else rebell against his word. If it be obiected, that the necessitie of Gods decree did compell the creature to fall, wee answer, affirming that to bee vtterly vntrue. For God did decree that the fall of man should come to passe by his owne free will; and therefore, his decree did not take away, but establish mans free-will.

If it be thought impossible that the same action should be both necessary, and contingent as we make this action to bee: we answer, that to man it is impossible, but not to God. For man cannot bring any thing certainly

SECT. 2. *Of the state of sinne and death.*

certainly to passe by vncertaine and contingent meanes: but God can worke necessarily by those meanes which to mans reason fall out by chance, and at hap hazzard. For there is nothing contingent or vncertaine to God, who doth fore-see all the euents of things, and so doth build his immutable decree vpon the euents themselues which are necessarie, not vpon the contingencie of the causes. As in this instance; how easie a thing was it for God fore-seeing that man being indued with freewill (wherby he might doe either good or euill) would choose the euill part, to decree the fall of man by his freewill, and yet to leaue man in the very action, free either to stand or to fall? Againe, if it be obiected that God might haue vpholden man by some extraordinary grace: we confesse that to be true, but yet it doth not there-

thereof follow, that God was the cause of this fall: for the naturall grace wherwith man was indued, and which was inherent in himselfe was sufficient, if he would haue vsed it aright: and for supernaturall grace, God was neither bound to giue any, neither did hee thinke the creature worthy of any new supply of grace, which did so vnthankfully abuse his former bountie, or that the continuance of this pure estate would illustrate his glory so much as would the fall of man.

SECT. 24. *Of the state of sinne and death.*

Lastly, it may be thought that God might and ought to haue made these his excellent creatures in a firme and permanent estate, and that by taking from them all possibility of falling, and all freedome of will in respect of euill, as hee doth to the elect Angels and men, and as his owne nature is vncapable of euill. Wherevnto wee answer, that

SECT. 2. *Of the state of sinne and death.*

that this which is alleaged, is a thing altogether impossible; for the freedome of will, doth not derogate any thing from the perfection of the creature, the which could not haue beene made excellent without it. For where no will is, there is no vnderstanding: As for the elect, both men and Angels they are vpholden by the supernaturall grace of God, not by any such naturall strength and disposition of will as cannot chuse euill: the which if they had, they were not reasonable creatures, but either as bruit beasts and sensleſſe trees, or else as God himselfe, who onely cannot be tempted with any euill. So then the cause why the wicked Angels and Mankind fell from their first state, was their owne free will, choosing sinne, and refusing life offered by God: but God is no other wayes the cause of this fall, then hee is the cause of all

actions

SECT 2. *Of the state of sinne and death.*

actions in the world both good and euill; namely, in that hee is the cause of the cause. For in that he made the freewill of man, he did in some sort make the fall which came of it; & secondly, in that he gaue an effectuall occasion of it. But that is not the question, for we enquire the true and proper cause of this fall.

The whole matter may not vnfitly be declared by this similitude: A wise father purposing to let his sonne see his owne wilfulnesse and intemperancie, together with his loue and fatherly affection toward him, resolueth with himselfe to make him fall into some mortall sicknesse, out of the which hee knoweth himselfe to be able to recouer him. This he will effect, not by giuing him poyson to drinke, for then hee should bee the cause, and beare the blame of that euill, but by laying it in his

SECT. 1. *Of the ſtate of ſinne and death.*

his way, as it were a baite in ſome ſweet meat which hee knoweth that his ſonne loueth, and will eate as ſoone as he ſeeeth it. And leaſt that he ſhould plead ignorance, and ſo auoyd the blame of wilfulneſſe, hee fore-warneth him of that kind of meate, charging him very inſtantly to abſtaine from it, as being vnwholſome, and hurtfull vnto him: yet he doth not tell him, what hee intendeth. This young man cõming where this pleaſant meat is, remembreth his fathers counſell, and commandement, yet is by the entiſement of euil companions, and his owne appetite moued to eate of it, perſwading himſelfe that there is no ſuch danger in it as his father would make him beleeue: and therefore no cauſe, hee ſhould obey him in that matter. So he eateth of it, and poyſoneth himſelfe: now no man can deny, but that both

both the father and sonne haue a hand and play theyr parts in this tragedie; yet not the father who giueth the occasion onely, but the young man himselfe who doth willingly, or rather wilfully take that hurtfull meat, is to bee blamed, and counted the cause of this euill.

In like manner God dealeth with man, he decreeth his fall, yet doth not throw him downe but onely layeth a stumbling blocke in his way. He doth not infect man with the poyson of sinne but putteth it into a goodly apple, which hee knoweth that man will deuoure greedily whensoeuer occasion is offred: this hee did by forbidding man to eate of that fruit: by the which meanes hee made the eating of it to bee sinne, that is, deadly poyson, which otherwise was good and pleasant. So then God is the cause of mans fall, so as he who layeth a baite for

SECT. 2. *Of the state of sinne and death.*

for fish, is the cause of their death: he vsing no violence towards them but onely suffering them to follow their naturall appetite: But Sathan, who is the second actor playeth a farre diuerse part, labouring by promises, pretences, entisements, perswasions, and by all meanes possible to bring man into the state of Sinne and Death: God sitteth still on the banke holding an angle-rod in his hand with baite and hooke hanging at it, waiting till man come of his owne accord and bite. But Sathan pursueth man vp & downe with a nette to entangle him: Man flyeth from Sathans net as from a most hurtfull thing, in that he resisteth his temptations for a while. But hee commeth willingly to Gods baite, yea not only vncalled, but also flatly forbidden, and eateth of it greedily: for hee being once caught and entangled, changeth his

his minde and will, thinking that to be good and wholsome, which before hee knew to bee hurtfull and by all meanes to be avoided. SECT. 2. *Of the state of sinne and death.*

So that the fall of man came as hath beene declared of the freedome, or rather of the peruerſneſſe of his owne will, according to the eternall decree and purpoſe of God, by the malitious inſtigation of Sathan: who hauing before fallen himſelfe, did vehemently deſire the fall of Man, and that for theſe reaſons; Firſt, for that hee had now conceaued a vehement and deſperate hatred of God, hauing iuſtly for his ſin caſt him out of his preſence, the which before his fall hee enioyed in heauen. And for ſo much, as he did eaſily ſee that his malice could not reach to God himſelfe, therefore he thought that the next way was to deſpite and diſhonor him in his creatures,

SECT. 1. *Of the state of sinne and death.*

tures, by defacing man, who only of all the creatures in this world, was made according to Gods owne image; yea further, to depriue God of all that glory and worship that man should performe vnto him. Secondly, Sathan desired to effect the fall of man, that so he might haue the more company both in his sinne and in his punishment. He being thus affected towards Gods glory and mans saluation, ceased not till that by his faire promises and plausible pretenses, he brought man out of the true paradise into a fooles paradise, making him beleeue that the transgression of Gods commandement, was the only way for him to become a God, and so hee perswaded *Eua* in the forme of a Serpent, and *Adam* in the forme of *Eua*, to eate of the forbidden fruit.

It is doubted how *Adam*, being in the state of innocency and

and knowledge could bee so palpably deceiued, as to beleeue such a notorious lye, especially seeing the Apostle saith, *that Adam was not deceiued but Eua.* But hee meaneth that *Eua* was first, yea more easily and grossly deceiued, for as her knowledge was lesse, so wee must thinke that her infidelity was greater then was *Adams*; who, although he was made to distrust (in part) the word of God, yet hee was not, nor could bee so blinded by *Eua* as she was by the delusion of the diuell: and therfore he sinned more of wilfulnesse, then of blindnesse, choosing rather to disobey God, then to displease *Eua*, by reiecting her importunate request, and refusing to take such part as shee tooke, who being his wife, yea his onely companion, was no doubt a great pleasure, ioy, and delight vnto him. Thus much of the fall of *Adam*, which is

SECT. 2. *Of the state of sinne and death.*

SECT. 2. *Of the state of sinne and death.*

is the fall of all Mankind: For *Adam* beeing the father of all men, did sustaine the publike person of mankind, both in his innocency and also in his fall, in his happinesse and in his misery. If it bee asked why all mankind fell, seeing not all but some of the Angels did fall: we answer, that all men were in the very moment of the fall, in *Adams* loynes; and therefore did both stand and fall with him: but the Angels doe not beget one another, being all created immediately by God himselfe; and therefore, the sinne of one Angell doth not take hold of another, vnlesse that one by consenting to the sinne deuised by another, doe make himselfe sinfull: as it was in the fall of the Angels, wherein one or some few were the chiefe and authors of this conspiracy, the rest approued it and tooke part with them, as may bee gathered by

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that distinction which is made of them one being made chiefe, or head, the rest his inferiours. *Math. 25. 41. Goe ye into everlasting fire prepared for the Divell, and his Angels.* Mat. 25. 41.

SECT. 3.

Of the state of Regeneration and Salvation.

Sect. 3.

THE third state followeth, which is the recouering of the first state of Life, wherein Man was created in the beginning. For God in suffering man to fall, did not purpose the finall ouerthrow and destruction of so excellent a Creature, but rather the illustration of his owne vnspeakable mercy and goodnesse towards man, in pardoning his sinne, and in restoring him to life. This state we call the state of Saluation; for that Man in it, is not only indued with life, as he was before,

SECT. 3. *Of the state of Regeneration and Salvation.*

but also saued and deliuered from eternall Death, whereunto hee fell by his sinne. Yet not all Mankind is restored to life, but onely a few, that it might appeare both how vnapt man is to do any good, how vncapable of saluation hee is made by sin, in that hee cannot attaine vnto it, no not now, when as God hath appointed the meanes and the way of it, and as it were setting heauen gates wide open doth offer Saluation to all men. And lastly, that the iustice of God might bee declared in punishing the Reprobate for their sinne.

And yet the state of Mankind is happie in respect of the Angels which fell; for none of them are, or shall euer be restored to their former state, and that for these causes. First, and chiefly, because their fall was so great, as that it is impossible that they should recouer their

fall

first estate: the greatnesse of their fall commeth of that great measure of knowledge, light and grace wherwith they were indued: and the which they did tread vnder their feet and despise: for if they had fallen onely from some small measure of grace, a greater measure would haue recouered them: but they hauing already rejected, and made of no force so much grace as any meere creature is capable of, haue no remedie left for their saluation. And as they fell from the highest degree of grace, so they fell into the lowest sinke of sinne, euen to the highest degree of sinne that can bee imagined, which is a most desperate, deadly, cruell, fierce, contumelious, shameleſſe, open, professed, wilfull and spitefull hatred against God and all goodnesse; yea, against all his Creatures, both good and euill. This came of

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the exceeding great ſtrength of their nature, which being once let looſe to ſinne, could not ſtay or reſt but in the higheſt degree of it. Like vnto this remedileſſe fall of the wicked Angels, is that ſinne which is in the ſcripture called the ſinne againſt the holy Ghoſt, when as one being indued with a great meaſure of grace, doth fall into this fearefull and deſperate hatred of God, and of all goodneſſe, for as he who falleth from a ſteepe and high rocke into a deepe pit or gulfe, can not poſſibly eſcape death, whereas one whoſe fall is leſſe, may haue hope of life: ſo it is with theſe wicked Angels, whoſe ſinne wee may truely call that vnpardonable ſinne committed againſt the holy Ghoſt. Further, the ſinne of the Angels deſerued more ſeuere puniſhment, in that they were better able to reſiſt it, ſeeing the glory of God in heauen

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and therefore hauing greater meanes of knowing, beleeuing and obeying God then man had on earth: yea their sinne came from themselues by the suggestion of their owne mindes, and the inclination of their wils, but man sinned by their prouocation, temptation and delusion; who as if they had committed a small offence in sinning themselues, did adde to their owne sinne the sinne of mankind. Moreouer, it was not needfull that God should restore these rebels to their former state, for the illustration of his loue towards this creature: forasmuch, as there are yet in heauen in the state of happines, many thousands of holy Angels which are so many witnesses and preachers, of the endlesse loue of God towards them. Againe it was needfull for the working of the saluation of the elect, that there should be some

SECT. 3. Of the part of Regeneration and Salvation.

aduersary power opposing it selfe & labouring by all meanes to hinder it, that so both the graces bestowed on men might be stirred vp and exercised, and the power of God preseruing them from so great danger, made manifest. Lastly, by this vncurable state of these Angels it appeareth, that there neither is, nor yet can be in any creature any such absolute perfection, as that it might bee able of it selfe by any proper, inherent and naturall vertue and strength, (beeing not supported by the grace of God) eyther to keepe for euer, or to recouer any good and happy estate. If it be obiected, that the Angels may repent, and so obtaine saluation: we answer, first that it is vnpossible by reason of the nature of their sinne, being the sinne against the holy Ghost, that they should euer truly repent: and secondly, that if they could after some sort re-

pent

pent, yet they are altogether vncapable of saluation, because God hath not taken vnto himselfe the nature of Angels, as he hath done the nature of Man, and so by ioyning it to himselfe, who is life it selfe, made it a liuing and holy nature: the which is needfull for saluation, as will appeare more at large in the treatise of iustifying Faith. *Chap. 4. Sect. 3.*

SECT. 3. *Of the state of Regeneration and Saluation.*

But to leaue these foule spirits in the bottomlesse pit of hell, let vs returne to the consideration of this third state of man; the which although in substance it be nothing but the first estate restored, yet it is to bee preferred before it in these respects. First, because it is certaine, immutable and eternall, it being impossible that any who is once brought from death to this state of saluation, should returne back againe: but the first state of man was not onely variable, but

Sect. 3. Of the parts of Regeneration and Salvation.

very short and momentany, as hath beene declared. This ariseth not of any naturall and inherent strength of man, but of the meere grace and loue of God supporting all his elect seruants in this state, and watching ouer them least at any time they should fall away. Secondly, both the parts of the goodnesse of this estate, which are the outward and inward coniunction of man with God, or more plainely, his happinesse and holinesse, are greater then they were before. The increase of happinesse the next section doth declare, and for the other wee cannot doubt but that the loue of man, yea all the other parts of his holinesse are increased and doubled towards God, who now is not onely his Lord and creator, but also his Sauiour and redeemer. As he must needs loue more to whom many sinnes are forgiuen, then hee who

who is saued by his owne holi-
nesse; for life is not of it selfe
so acceptable at any time as it
is after death. Whereof more
at large in the last Chapter of
the third part of this Treatise.

CHAP. II.

SECT. I.

Of the Happinesse wherein Man was Created.

HAppinesse is the in- *Sect. 1.*
joying of the greatest
highest and chiefest
good; to wit, that
which is fully, perfectly, pri-
marely, eternally, essentially
and onely good, as is GOD
onely. *Math.* 19. 17. *There is* Mar. 19. 17.
none good but God onely: Thus
doe the Angels in heauen inioy
God, whose face (or more
plainly) whose glory shining as
clearely, as the grace of a man

SECT. 1. *Of the happinesse wherein man was created.*

doth in his face, they doe continually behold. Likewise man before his fall liued thus happily in the presence of God, with whom he had daily, and as we may say, familiar conuersation: yea God did many waies reueale himselfe and his glory to him, especially in the garden, wherein he placed him. This is perfect felicity, for hee who hath God, who is the fountaine of all blessings, ioy and pleasures, hath all things belonging to happinesse, *Psalm.* 16. 11. *Thou shalt make mee know the path of life, for there is fulnesse of ioy in thy face* (or presence,) *and in thy right hand there are pleasures for euermore.*

Psal. 16. 11.

From this fountaine of Happinesse there flowed many streames, euen all blessings, whatsoeuer the preseruation or dignitie of the body, soule or of the whole person of Man did any way require: First, for his

his body, it was in respect of the outward forme and proportion, maiesticall, beautifull, gracious, purchasing feare and reuerence of the other baser creatures, and fauour euen in the sight of God, for whose glory maketh whatsoeuer is any way commendable in the creature: this remaineth in part euen in the corrupt estate. 1. *Chro.* 12 8. Dauids men of warre *had faces like Lyons* Act. 7 20. *Moses being new borne was gracious in the sight of God.* Secondly, the body of man was immortall, whereof there is no questions to bee made, seeing that the Scripture doth euery where teach vs that death came in by sinne, 1. *Cor.* 25.56. *The sting whereby death killeth is sin,* Rom. 5. 12. *By Adam sinne came into the world, and by sinne death.*

SECT. 1. *Of the happinesse wherein man was created.*

1 Chro. 12. 8.

Act. 7. 20.

1 Cor. 15. 56.

Rom. 5. 12.

If wee should examine this doctrine by naturall reason, it would

Sect. 1. *Of the happinesse wherein man was created.*

would be found very doubtfull: for it may seeme that the body of man, beeing made of earth, should of necessity at length bee resolued into earth againe, as well as the bodies of all other creatures: yea that it consisting of contraries, continually fighting, and consuming one another, could not possibly but bee at length destroyed. For nothing that is diuided in it selfe can continue for euer. Yea besides this naturall death, mans body may seeme to haue beene subiect to outward violence: as if it should haue beene pierced with a sword, or throwne downe from a high rocke, no reason can shew how the immortality of it should be preserued. Whereunto wee answer, first that we are not to doubt of the word of God, howsoeuer our shallow heads are not able to sound the depth of it. Secondly, that wee may as well

suppose

SECT. I. *Of the happinesse wherein man was created.*

suppose man to bee immortall, as to liue almost a thousand yeares, as wee read *Gen.* 5. 27. that *Mathusalem* did: for wee may well thinke that those long liues of the fathers before the flood, were euen the reliques of that immortality wherewith *Adam* was enduedat the first: neither are wee to thinke it impossible to God, to endue mans body with such an exact and equall temperature, as should continue for euer. As for violent deaths, although wee cannot deny but man was subiect to them, if violence had beene offered, yet there could none happen in this pure state. For then there were no wilde beasts to deuoure and teare in peeces, no euill constitution of the aire to distemper or infect, no inordinate affections in a mans mind, whereby hee himselfe might be the cause of sickneſſe, hurt or death to himselfe, but all the

SECT. 1. *Of the happinesse wherein man was created.*

the creatures were so disposed as that they should euery way further, & by no means impaire the good estate of man. Lastly, if it be granted that *Adams* body had no such strange temperature, which could continue for euer, no one quality getting the vpper hand ouer any other, neither any such immunity against violent deaths; but that hee might by ouersight, forgetfulnesse or some humaine infirmity, bee ouertaken with hurt, sicknesse, age and death, the which opinion is rather to bee receaued; yet he had this supernaturall priuiledge of immortality granted vnto him by the word of God, and confirmed by the tree of life, the fruit whereof being taken and eaten had this vertue in it (not by nature, but by the miraculous and extraordinary power of God) to make him euer, by preseruing him from all dangers, hurts

wounds, ſickneſſe and age. SECT. I.

Of the happineſſe wherein man was created.

Likewiſe, this happineſſe was in regard of the ſoule of Adam exceeding great, he having not onely a minde illuminated with the true knowledge of God, and of all other things which did any way belong vnto him; but alſo, his will and affections free from all immoderate deſires, or greiuous paſſions, which might any way moleſt or trouble him. The which ſtate of the ſoule; as it is a part of mans holineſſe, in that it is agreeable to the will, word and image of God; ſo in regard of the incomparable pleaſure and ioy, ariſing of the true contemplation of God, of a quiet conſcience and orderly affections, it containeth in it a great part of mans felicity. Likewiſe, the whole perſon of man was adorned with this crowne of glory, that he was a monarch here on earth, having the Lordſhip and dominion

SECT. 1. Of the happinesse wherein man was created.

dominion of these inferiour creatures giuen vnto him. So that to conclude this point, the happinesse of man was very wonderfull in that hee inioyed all good things whatsoeuer, euen God himselfe with all the creatures.

This was the happinesse of mans first estate: whereof this question may be asked, whether it was appointed by God to continue for euer, or else to be but an entrance to a greater happinesse in heauen: whither some doe think that man should at length haue beene translated, although without death, yet not without some change of his earthly body. But hereof we cannot say any thing, hauing learned nothing in the word of any other happinesse of this first estate, then this which hath in some sort beene described, and which although it may seeme to some much short of true happi-

nesse,

nesse, and to be rather a terrestriall then a celestiall, yet in truth it was perfect happinesse (although not absolute: because it was mutable;) for whersoever God vouchsafeth to the creature the fruition of his presence, there is full & perfect happinesse; whether it be in heaven or on the earth. SECT. 1. Of the happinesse wherein man was created.

SECT. 2.
Of the miserable state of Man since the fall of Adam.

MAn by his sinne did seperate himselfe from God, lost the coniunction which hee had with him, both spirituall which is perfect holinesse, and personall or locall which is happinesse, and was cast out of the presence of God, and out of paradise, in the which place, being a terrestrial garden God did reueale himselfe and his glory to man after a speciall manner, and SECT. 2.

SECT. 2. *Of the miserable state of man since the fall of Adam.*

and so he loosing the fountaine of happinesse, he did withall lose all the streames which flowed from thence belonging either to his body or soule: his body, which was before beautifull and maiesticall, became deformed and contemptible, being, as the experience of all ages doth teach vs often, many waies crooked, ridiculous, foule, yea sometimes horrible monstrous and vgly. For continuall health he hath infinite diseases, infirmities, sicknesses and sores. For his former felicitie, he is subiect to as many dangers as there are thinges in the world, there being almost nothing, which may not become mortall vnto him by some meanes or other: his immortalitie he hath changed with death, often dying before he be borne to liue: sometimes in the flower of his age; & if he liue many yeares, yet all his life is nothing but misery, yea euen death

death it selfe, it being the beginning of eternall death. Likewise in regard of his soule, he is most miserable: his vnderstanding, which before was as cleare as is the Sun at noone day, is now ouershaded and filled with palpable darkenesse, grosse errours, blockish ignorance, and an accusing Conscience. His will is become peruerse, abhorring whatsoeuer is good, and cleauing to that which is euill. His affections are raging and inordinate lusts: and in breife there is nothing in the whole nature of man but horrible confusion. For the outward dignitie of his person, he is now cast out from the company of God and of his holy Angels, who before were his familiar friends, but now are armed with a sword against him. Againe, hee is not now Lord of the Creatures; for they doe ofrner tyrannize ouer him, deuouring him and tearing him.

SECT. 2. *Of the miserable state of man since the fall of Adam*

SECT. 2. *Of the miserable state of man since the fall of Adam.* Gen. 31. 24.

him in peeces, then performe any seruice vnto him, vnlesse they be constrained. Yea he is, and that by his owne iudgement, more base then the earth, and therefore is often sold to perpetuall slauery for a little gold, siluer, brasse or any base mettall, yea he setteth his whole mind, and bestoweth all his labour vpon them: hee prostrateth himselfe before the wedge of gold, as before his God, he loueth it as his life, and accounteth all his happinesse to consist in it. Besides many miseries doe happen in this life, which might be counted a kind of happinesse, if that they might haue an end with death, but how can we looke that, that should be the end of it, which is but the beginning of that vnspeakable misery which hath no end, but shall continue for euer. For all the miseries of this life, whatsoeuer, and death it selfe, are

but

but an entrance to that eternall misery which is prepared for sinners. The greatneſſe whereof conſiſteth in two things: firſt in that intolerable griefe which is conceiued by the lacke of the contrary happineſſe prepared for the faithfull: in which reſpect it is called vtter darkneſſe, and the loweſt pit. Secondly in the ſuſtaining of thoſe paines wherewith the wicked ſhall be tormented in body and ſoule, the which are vſually compared to a burning fire, or Furnace; becauſe there is no thing ſo fearefull to man, as is fire: which conſumeth all things whereof it can get hould; but in truth there is no fire, yea although it bee augmented by infinite riuers of brimſtone, that burneth ſo hote, and is ſo vnquenchable as is the Anger of God, which in the day of wrath ſhall be powered foorth vpon the wicked.

SECT. 2. *Of the miſerable ſtate of man ſince the fall of Adam.*

SECT. 3.

SECT. 3.
Of the renewed Happinesse of Man.

Sect. 3. THE renewed happinesse of Man, is partly in this life, & partly, or rather perfectly and wholly, in the world to come: for howsoeuer it may seeme an impossible thing to find any felicitie in this vaine and transitorie world, especially in the godly, who of all men are most miserable, yet God in his mercy vouchsafeth to his seruants the beginning, and as it were, a taste of that endlesse ioy which is laide vp in store for them in heauen, by the which they may bee comforted and vpheld in the midst of those infinite miseries, which accompany them whiles they abide in this world. This happinesse is not outward and apparent to mens eyes, but inward and spirituall

for the bodies of Gods elect are as much subiect to sores, sicknesses and to death it selfe, as are the bodies of the reprobate, yea in their wiues, children, friends, kinsfolke, goods, posterity and in all outward respects they are no lesse; yea, vsually much more miserable then the reprobate (although if we speake properly, these outward euils doe not make them miserable, but doe make for their good and eternall saluation) and therfore we are to seeke for this beginning of our happinesse in the soules of Gods children: and cheifly, in their mindes and vnderstandings. For if happinesse doe consist in seeing God, and in beholding his glorie, as Christ teacheth vs, *Matth.* 5.8. Then wee are not destitute of a great part of it euen in this life, in the which we do many waies see God, although not so fully as we shall doe hereafter. 1. *Cor.* 13.12.

For

SECT. 7. *Of the renewed happinesse of Man.*

For heauen and earth, euen all the creatures of God are full of the glorie of God. *Rom. 1. 20. The inuisible things of God, to wit his God-head and his power, are seene since the creation of the world being considered in the creatures.* If by naturall men, of whom the Apostle speaketh, how much more by spirituall? For howsoeuer carnall and worldly minded men, beholding the glorious creatures of God, are no more affected then are the brute beasts, which neuer once lift vp their eyes to heauen: yet the godly do hereof conceiue matter of great ioy. Besides, wee see God daily in his actions, in his iudgements powred on sinners, in his mercies shewed towards the godly; yea in his patience and goodnesse towards all men.

But besides all this, we haue yet another meanes of seeing God, so farre excelling the for-

mer as the beholding of ℞ Kings owne person is more ioyfull to his naturall Subiects then is the sighe of his stately palaces. For we haue the word of God, euen the doctrine of the Gospell, wherein we see God in his mercy, that is, in his greateſt glory: yea, wee ſee God in Chriſt his onely naturall Sonne, in whom the glory of God ſhineth more clearely then in the heauen of heauens. *For hee is the expreſſe and liuely Image of the Father, the brightneſſe of his glory, and the engrauen forme of his perſon:* & thus we ſee God plainly as in a cleare chriſtall glaſſe, with his face open or vncouered: yea, *by this ſighe we are transformed into the ſame image from glory to glory, euen as from the ſpirit of God.* 2. *Cor.* 3. 18. Thus all the faithfull beholding God in Chriſt are truely happie, howſoeuer they doe not with their bodily *eyes ſee the heauens open, and the*

SECT. 3. *Of the reuealed happineſſe of man.*

Heb. 1. 3.

2. Cor 3. 18

SECT. 3. Of the reuealed happinesse of Man.

some of God standing at the right hand of the Father as Steuen did, Act. 7. 56. To this felicitie of the minde is to be referred the peace of conscience: the which being a continuall feast, maketh a man happie and ioyfull in the middest of the greatest sorrowes and miseries. And, to be short in the rest, answerable to this state of the mind is the will with the affections; by the which hee cleauing to God, louing him aboue all earthly pleasures, and delighting in him, is replenished with vnspeakable ioy.

This is the happinesse whereof wee may bee made partakers in this life; the which eternall happinesse followeth; so called, because all the parts of it which are now to be mentioned, continue and endure for euer without any change or alteration whatsoeuer. It consisteth in these things.

First.

SECT. 3. *Of the renewed happinesse of Man.*

Firſt, in immunity or freedome from all dangers, troubles miſeries, calamities, croſſes, ſorrow, ſinne, wants, imperfe&ions and infirmities whatſoeuer can be named or imagined. The body ſhall not be pinched with hunger, thirſt, nakedneſſe, or diſgraced with any deformity, or wearied with labour, the darkneſſe ſhall not ſhut vp our eyes and hinder them from ſeeing, for there is continuall light: health ſhall not bee impared by ſickneſſe, or beauty and ſtrength with age, the body ſhall not be inflamed by choller or luſt; or diſtempered with ſurfetting and drunkenneſſe, or yet preſerued by the corruption of the carkaſſes of dead beaſts. It ſhall not be as it is now of ſo lumpiſh and heauie a mould, that we cannot without wearineſſe and trouble, lift vp our hands or eyes to heauen; but it ſhall bee a ſpirituall body, that is endued with ſuch

SECT. 3. *Of the renewed happinesse of Man.*

perfect strength, beauty, agility, lightnesse, impossibility, solidity and corruption, as if it were a spirit rather then a sensible substance: and yet it shall be still a sensible substance endued with the same forme which now it hath, but of far diuerse qualities. Likewise, the mind being free from all ignorance, errour and doubting, shall see God clearely, and in him all things: there shall be no peruersnesse of the will or any inordinate desires, no such vncertaine freedome of will, as might endanger our estate by drawing vs from God. To bee short, wee shall haue daily conuersation in the presence of God, *Who shall bee all in all vnto vs*, we shall be glorious in body and soule, euen as are the holy Angels, yea euen as is Christ the sonne of God, according to his humanity, although not in the same degree, but we are not able to declare the particulars of

Reuel. 22. 3 23. 1. Cor. 15. 28.

Ioh. 3. 2. Phil. 3. 21.

of this estate, the which then shalbe reuealed vnto vs: & therfore we must cõclude this matter with the saying of the Apostle, 1. Cor. 2. 9. *Neither eye hath seene, nor eare hath heard, nor the mind of man once conceiued or imagined, those ioyes which God hath prepared for them that loue him:* Yet we haue a typicall description of this happines. *Reuel.* 21.

SECT. 3. *Of the renewed happinesse of Man.*

CHAP. III.

SECT. I.

Of the Holinesse wherein Man was Created.

THus much of that Happinesse wherein Man was created, the which was not absolute, but conditionall: for it was giuen to Man with this condition; That hee should liue in perfect holinesse, conforming himselfe to the will of God in all things:

Sect. 1.

SECT. 1. *Of the holinesse wherein man was created.*

in the performance whereof, if he did faile at any time, he was forthwith to bee wholly depriued of the said happie estate for euer. Where we are not to imagine that God did deale hardly with man in imposing so strait a condition: for hee could not possibly haue done otherwise, as wee will easily confesse if we consider, that happinesse is nothing else but the enioying of Gods presence and company, into the which it is more impossible for any to enter, who is not perfectly holy, then it is for palpable darknesse to bee there wheras the sunne shineth clearely at noone day: and therefore seeing holinesse is tyed to happinesse by such an vnspeakable bond, it is needfull that we doe here speak of holines, wherwith as with a wedding garment, euery one must be clothed who desireth to enter into Gods paradise. Holinesse therefore is as

hath

hath beene before touched; The spirituall coniunction of the reasonable creature with God, in happinesse is his personall or locall coniunction with him. For then eyther Angell or man is perfectly holy, when as in his spirit or soule, in his vnderstanding, will, affections and all the actions proceeding from them, hee cleaueth to God in perfect obedience, knowing, beleeuing, chooſing, louing, fearing and obeying him aboue all things, so as not onely the outward actions, but also the inward faculties; yea, the whole nature bee pure in the sight of God without any spot or blemish of sinne.

SECT. 1. *Of the holinesse wherein man was created.* 1. Cor. 6. 17

Both which, to wit, the holinesse of the naturall faculties, and of the outward actions, we will ioyne together in this treatile, for the greater euidence of the doctrine. This holinesse, although it might bee handled according to the order of the seuerall

SECT. 1. *Of the holinesse wherein man was created,*

seuerall parts and faculties of mans soule, yet wee will rather distinguish it into these two parts; Subiection to God, and Conformitie to God: whereof, the first containeth all those parts of mans holinesse which he oweth to God as to his superiour, and which haue no resemblance to any part of Gods nature, for that God is in no respect subiect to any: the other, those wherein man is like to God, resembling some part of Gods nature, so as that hee may be said to haue those faculties in common with God: although after a farre diuerse manner: for man is then truely holy, when as hee is subiect to God in conformitie, and like to God in due subiection. For so it pleased God to put in man his owne image, or the similitude and resemblance of his owne nature; yet not making him his mate or equall, but euery way subiect

and

and inferiour to him. *Mich. 6. 8. O man God sheweth thee what is good*; that is, wherein thy holinesse doth consist, namely in this, *that thou humble thy selfe to walke with thy God*. For the first, the subiection which man oweth to God is not of one kind, but generall containing in it all kindes of subiection whatsoeuer: to wit, that which the loyall Subiect oweth to his Prince, the sonne to the father, the seruant to his master, the scholler to his teacher, the creature to the creator: in all which respects, man ought to be subiect to God, performing all those duties to him which any inferiour oweth to his superiour, as in particular consideration will more plainly appeare.

SECT. 1. *Of the holinesse wherein man was created.*

SECT. 2.

Of the sinfulnesse of Man.

Sect. 2. MAn by that one offence committed against God, in eating the forbidden fruit, did wholly loose both the iustice of his person, and also the inherent purity of his nature. For the first, wee know that disobedience and rebellion against God appeareth as well in one wilfull transgression as in many: for no man is to be counted iust and innocent, who is stained with any one grievous crime, and therefore as we read

Iam. 2. 10. *Iames* 2. 10. *Whosoever keeping the whole law beside, transgresseth any one part or precept, he is guilty of the breaking of the whole law.* But the resolution of the other question is much harder, for it is not so easie to shew, how that one sinne did cleane take away

away the holinesse which was inherent, infixed and even ingrauen by the finger of God in the nature of man, as we know that the transgression of Adam depriued both him and his posterity, of that light of the mind, of the actuall inclination of his will to good only, and of whatsoeuer else was good in him. For as the Poets doe fable of certaine men who by drinking a charmed potion were made of reasonable men, bruit and sauage beasts; so wee know that the eating of the forbidden fruit, did make as great a metamorphosis or change in Adam: who by this meanes was stript naked of all and euery part of that holinesse wherwith he was before endued.

Sect. 2. Of the sinfulnesse of Man.

But whence came this wonderfull alteration whether from God, spoyling man of all those holy garments wherewith hee had decked him before, or from

man

SECT. 1. *Of the fearfulnesse of Man.*

man himselfe, making a totall apostasie from God? Not from God, whose guifts are without repentance, and whose nature is farre from any such inconstancie, but from Man. Yet not from any wilfull desire or purpose of renouncing God and all holinesse, but by the craft of Sathan, and the nature of sinne, which as leauen once getting place, neuer resteth till that it sowre the whole lumpe be it neuer so great: So Man after that hee had once inclined his will to disobey God, and admitted vnbeleefe into his minde, could not keepe his affections and actions from the contagion of sinne. *Adam* perhaps thought that to eate the fruit, was but a single and small offence, but Sathan knew very well, that it was a grieuous and an vniuersall Apostasie from God, as it proued in the euents.

For whilest the sweetnesse of the

the fruit was yet in the mouth of *Adam*, yet the venome and poyson of it did pierce into the most secret parts of his soule, leaving no part uncorrupted or free from the filthinesse of sinne. For when as once the light of his mind was darkened by the delusion of the Divell, insomuch that he thought evill to be good, and the way-leading to extream misrie, to be the only meanes of the greatest happinesse, it could not be but that his will, affections, actions, and all the faculties both of body and soule should be corrupted, for that one of them doth follow the disposition of another; so that a corrupt mind bringeth a perverse will, and a sinnefull will maketh inordinate affections, both which increase the darknesse of the mind, and also defile all the outward actions. Thus *Adam* lost the puritie of his nature by continuing in his sinne whereinto hee

Sect. 2. *Of the sinfulnesse of man.*

hee had fallen, and adding one measure of sinfulnesse to another till at length hee came to a constant habit and naturall disposition of sinfulnesse. And as hee was himselfe sinfull, so hee left his sinfulnesse to his posteritie, the which in respect of him is called originall corruption. *Psal.* 51. 7. *I was fashioned in sinne, and in iniquitie did my Mother conceive me.* This originall sin is that corrupt estate of mans nature, wherein all the faculties and powers of it are altogether unapt and impotent to the doing of any good, and wholly disposed and enclined to the committing of sinne, or more briefly the spirituall separation of man from God, whereby it commeth to passe that hee neither doth nor can, eyther know or believe, either love or feare, either obey or honour God, be in any respect so affected towards him, as hee ought to bee.

Psal. 51. 7.

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This spirituall separation hath two parts, Rebellion and Deformity; in the which two things the whole sinfulnesse of man consisteth, being nothing else but a defection from all subiection due to God, and from that image of God wherein hee was created.

Sect. 2. *Of the sinfulnesse of Man.*

Sect. 3.

Of the renewed holinesse of Man.

AS God hath in great mercy decreed that Man should not vtterly perish by *Adams* fall, but rather by his mercy recouer that happinesse which hee both had, and lost; so hee hath in wisdome and iustice appointed the same meanes of attaining it; to wit, the perfect holinesse of man, without the which it is impossible that any creature should see God. And therefore as GOD did in the beginning create in Man perfect holinesse,

Sect. 3.

SECT. 3. *Of the renewed holinesse of Man.*

linesse, as the meanes of attaining happinesse; so he doth for the same end recreate holinesse in him. This action of God is called in the Scripture regeneration, and the holinesse it selfe, the new Man, or the new Creature: Because the former holinesse is so cleane decayed and abolished, no one part of it remaining, that the restoring of it againe doth make man to bee a new, yea almost another Creature, working in him a totall change of his nature, and giuing him a new minde, a new will, new affections, and a new course of life, not that this change is in the substance of the soule or body, of the minde or will of a man; for that is the same, both in a Carnall and in a Regenerate man: but onely, in qualitie and condition: and yet it is truely called a second Creation; because there is no roote left in Man from the which holinesse

hineſſe might bee produced, no inclination to good, whereby it might be furthered, no faculties remaining in him, whereby it might be effected. For howſoeuer ſome doe erroniouſly think and teach, that ſome part of Regeneration is to bee aſcribed to the naturall faculties of mans ſoule, as if men did of themſelues ſee, chooſe, embrace and loue the Truth: yet the Scripture teacheth vs to thinke farre otherwiſe; to wit, that Man hath no hand in this worke, but onely the ſpirit of God. For euen as in the naturall generation of any liuing creature, there muſt two things concurre; firſt the agent or worker, the which the Philoſophers call *Principium actiuum*, (and it may be reſembled to the workman in Artificiall things) the which giueth the forme, and beeing to the Creature: ſecondly, the matter whereof the thing is made and framed.

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framed, called *Principium passivum*, the which cannot be said to worke, but only to suffer the operation of the other: so it is in regeneration. First, the spirit of God is the workman in it, hee is the begetter of this new Man, the fashioner of this new creature. Secondly, the mind and will of man are the matter whereof this new creature is made, not working together with the spirit of GOD, but onely suffering the working of it. For Regeneration is nothing but a sanctified or renued mind and will.

The begetter of this new man is God himself, euen the holy spirit of God changing our minds and hearts, and framing in them all Holines, *Ioh 3.6. That which is borne of the Flesh, is flesh, and that which is borne of the Spirit, is spirit.* And that although by the Minstrie of man and the Preaching of the word of GOD

Ioh 3.6.

(as

(as it is 1. Pet. 1. 23. *Being borne againe not of corruptible seed but of incorruptible euen of the Word of GOD which abideth for euer,*) yet by a strange and supernaturall worke, which no wit, eloquence, deuise, strength or power of Man or Angell, but onely the finger of GOD himselfe is able to bring to passe, *Math. 19. 26. With man it is impossible, but not with God:* it being not in the power of any creature to change in one moment, the mind, will, affections and the whole nature of a man; especially to that state which is repugnant, and cleane contrary to his naturall disposition, as Regeneration is to the nature of a carnall man; for it is not so in this Spirituall worke as it is in the Carnall generation, wherin one thing begetteth another like to it selfe by a naturall vertue and power which God hath put into each liuing Creature, with-

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1. Pet. 1. 23.

Mat. 19. 26

SECT. 3. *Of the renewed Holinesse of Man.*

without any extraordinary worke or blessing from GOD. And therefore it is able (being in the naturall disposition) whensoeuer it listeth, to bring forth the effect without failing. But no Minister of the Word, although indued with most excellent guifts, can beget this New man by the sole vertue of his ministrie; for then Regeneration, would be a common and an ordinarie thing, as is the Preaching of the word. But we know it to bee farre otherwise, and that vsually of a hundred hearers, there is scarce one truly converted. So that in the begetting of this new man, the Ministry of the Word is but the instrument, whereby the Spirit of God worketh; without the which, it is no more able to forme this New creature, then the tooles belonging to any worke, are able to bring the same to passe without the hand of

of the Artificer: And therefore as the first Creation, so also the regeneration of Mans holinesse ought to bee acknowledged, to be the hand and worke of God; yea, in truth an immediate, supernaturall, and miraculous worke: wee say immediate, not that hee vseth no meanes in regenerating the faithfull, but for that the force, vertue, and ability of working, is not any iot in the meanes, but wholly and onely in GOD. Againe, it is a supernaturall worke, for euen as sinne, yea the retaining, exercising, and increasing of it, is naturall to Man; so the resisting, renouncing and forsaking of it; and especially, the seeking, attaining, keeping, exercising and increasing of the contrary holinesse, is no lesse contrary to the nature of Man, then it is for him to flie vp to Heauen. Hence it followeth, that this regeneration

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SECT 3. *Of the renewed holinesse of Man.*

is a miraculous worke: for whatsoeuer is so contrary to the naturall disposition & ordinary course of things, as that the reason of man cannot find out and comprehend the cause of it, that driueth men to admiration and astonishment, and so becommeth a myracle vnto them. If it be heere obiected, that Regeneration is an ordinary matter, which commeth to passe daily and vsually in the Church, and hath done in all Ages, and therefore is no myracle: We answer confessing that it is not so much wondred at as it ought to bee. For carnall men doe not beleeue that there is any such matter, as wee may see in the example of Ioh. 3.4. *Nicodemus*, Ioh. 3.4. *How can a man bee borne which is old? Can hee enter into his Mothers wombe againe and be borne?* And therefore doe not wonder but rather laugh at it: and they who by experience know it, are not for

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the most part so affected with the serious cogitation of it as they should bee. Yet this doth not change the nature of it, for if God should often raise vp men from the dead, men would at length cease from wondering at it. But notwithstanding the opinion of men, it is a great myracle, yea in truth greater thē is the raising of the dead to life: for God hath often giuen to mortall and sinfull men the glory of restoring the dead to life, but hee neuer gaue to any of his Prophets or Apostles, the power of regenerating men. So that to conclude this first point, as the first; so the second creation of mans holinesse, ought to bee acknowledged the proper work and action of God, as the Scripture doth plainly teach vs in many places. *Gal.* 2.8.

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Now wee are to consider other points in this wonderfull worke of GOD; as namely these.

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these. First, the meanes which God vseth. Secondly, the manner of working. Thirdly, the time. Fourthly the differences of regeneration. Lastly, the signes of it. The meanes is eyther ordinary or extraordinary: the ordinary meanes, is as hath beene touched; the Ministery of the word of God, appointed by God for this end & purpose, the which he doth accompany with the secret operation of his Spirit, in the hearts of all those, whom hee hath ordained to salvation. And therefore, whosoever desireth to be made partaker of this regeneration, hee must with all care and diligence giue himselfe to the continuall hearing of the word of God preached in the assembly of the Church: and withall, hee is to vse all priuate meanes whereby hee may bee prepared for the publike Ministrie, so as it may bee profitable vnto him; as

name-

namely, the continuall company and conference of those who haue already attained to that which he desireth, and who hauing trauailed in the way of Godlinesse, may the more easily direct him in the same. Secondly, hee must giue himselfe to the reading, studying and meditating of the Word of GOD, and to the carefull vse of all those meanes whereby he may be made to vnderstand, know, and remember it. But especially, hee is to desire this by earnest prayer at the hands of God, who onely is able to grant his desire, and without whose working the most painfull vse of all meanes, is altogether in vaine: but he that carefully vseth these aforesaid meanes (yet not trusting in them, but relying himselfe on the mercifull promise of God, who hath promised to be ready at hand to all those that

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seeke him) shall find by experience that no man doth in vaine seeke for helpe at the hands of God.

As touching the manner how Regeneration is wrought, Christ teacheth vs. *Iohn*, 3. 8. *That no man knoweth it: for euen as*, saith he, *thou heareſt the noiſe of the Wind when it bloweth, but yet thou canſt not ſee it, or diſcerne whence it commeth, or whither it goeth*; so although we heare the word of God sounding in our eares, and know that God doth by that sound beget men, yet no man knoweth how this is: that is, regeneration is not an outward, visible, and sensible, but an inward and secret worke. For euen as a man being suddenly taken with the plague, or any infectious sickneſſe, saith, he knoweth not how it happened, onely he feeleth the effects of it: euen so the action of regeneration,

Ioh. 3. 8.

ration, in it selfe is secret and vnknowne, but manifest in the effects which follow of it. We may (not vnfitly) compare it to that suddain and strange change which befell *Saul*, whereof we read, 1. *Sam.* 10. 9. For when as God was about to aduance *Saul* from his priuate and base estate, to the kingdome of Israell, he saw that it was needfull to make him a new man indued with a new mind, will, and affections; to take from him his rude and base conditions, and to endue him, with an heroicall spirit of wisdome, courage, and of all gifts needfull for so high a calling. And therefore, euen as he turned his backe to go away from *Samuel*, God changed him, & gaue him another heart, and made him another man. Euen so doth God, by changing the minds and wils of his elect, so secretly, as that they themselues know not which way

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1. Sam. 10. 9

SECT. 3. *Of the renewed holiness of Man.*

it is done, make them now men, and prepare them for his euerlasting Kingdome.

The time of regeneration, are the yeares of descretion, for this worke hath no place in Infants, being not as yet endued with the actuall faculties of a reasonable mind and will. The which must first exist, before they can bee changed, and bee actually defiled with sinne before they can be cleansed.

Secondly, in the yeares of discretion, there is no set and appointed time of regeneration: for as we are taught, *Matth.* 20. in the parable of the workmen, *Some are called at the first houre of the day, some in the middest of it, some in the last houre*: Some in their young yeares, some in their middle age, and some in old age. Yet no man ought in this respect to deferre the seeking after regeneration, for so he will be more

and more vnfit and vnwilling to take any paines in this behalfe, and beat length so hardned and benummed with a long custome of sinne, and of hypocrisie, that there will bee farre lesse hope of winning him to the true obedience of Christ then there was before. Thirdly, regeneration, although it do continually increase, as long as a man liueth, yet it is wrought and begun, in one houre, in one moment of time; euen as there is but one houre of birth, although there be many of life.

SECT. 3. *Of the renewed holinesse of Man.*

If it be asked, whether that euery regenerate man, doth know the speciall houre of his calling: we answere, that regeneration, beeing an vniuersall change of all the faculties of a mans soule, and so consequently of all the actions of his life, may easily bee felt and perceiued; especially by him, in whom

SECT. 3. *Of the renewed holinesse of Man.*

it is wrought: and further this time of a mans conuersion, ought most carefully to bee marked and registred, that so it may with continuall and vnspeakable Ioy and Thankesgiuing, euermore bee remembred.

For if, as it is vsually thought the day of a mans naturall birth which in it selfe is the beginning, although of temporall life yet of eternall death and misery, be worthy to be not onely diligently noted and kept in minde, but also solemnly celebrated with great ioy: how much more is it meete, that men should marke the day of their Spirituall birth, it being the most happy day which can bee seene, and in deed the beginning of eternall happinesse. And yet oftentimes this particular time, is neyther marked when it is present, nor remembred when it is past; namely by them,

them, whose conuersion is not so strange and violent, but light and easie, the which difference wee are now in the fourth place to propound. SECT. 3. *Of the renewed holinesse of Man.*

The diuersitie of regeneration is very great, for that we may vse our accustomed similitude, as Man in his naturall birth is brought into the world, sometimes with great facilitie, and safetie, at other times in so great paine, anguish and danger, that hee may seeme to enter into life, through death: Euen so this New man is sometimes borne without any trouble, sorrow, or delay: but often, with such horrour of Conscience, such fearefull pangs of desperation, such extreame sorrow, feare, and humiliation, that hee may truely bee said to passe Heauen, through the middest of Hell.

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Againe, some of these new men are borne in so great strength and perfection, as if they were not Babes, but growne men in CHRIST: As was the Apostle *Paul*, who came into this spirituall world, not onely a perfect man, but also a mightie Giant, even an notable Apostle: whereas others in the beginning of their regeneration, are so weake in the performance of the actions of Spirituall life, that it may bee greatly doubted, whether they haue any life or no.

Lastly, the signes of Regeneration are as many, as are the seuerall parts and heads of sanctification; and therefore whosoeuer desireth to know, whether that this new man bee begotten in himselfe, or no, let him consider diligently, that which followeth in all the third Sections of this Treatise, and applying it to himselfe, see whe-

whether that hee finde this strange change in his owne soule or no: whether that hee be fully perswaded of the truth of Gods word; which saith, that the dead shall one day be raised vp to life, and that all those who did beleeue in Christ shall inioy eternall happinesse in Heauen: or doe secretly in his mind, doubt of the truth of these things: whether that for his good estate in this world, he depend on God, or vpon his owne wisdome, strength, riches and friends: whether that hee feare God or Man more: whether that his chiefe delight be in seruing God, in praising God, in hearing, reading, & meditating, on ẏ word of God, or in worldly pleasures, in eating, drinking, sleeping, in passime, in the pompe and outward shew of the world: whether that hee haue the grace to pray daily to GOD, for all spirituall graces

SECT. 3. *Of the renewed holinesse of Man.*

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distinctly and severally one by one: or that hee prayeth seldome, lightly, and but for fashion sake: whether that hee loue those who feare God, as he doth his owne brethren or children, or else is effected to them no otherwise then to other men: by these signes and many other, which are hereafter to bee declared at large, this Regeneration may easily and certainly be knowne. And therefore it standeth every man in hand, who desireth to escape the second death, to examine himselfe, whether that hee haue any part in this first Resurrection: as the Apostle doth exhort, 2. *Cor.* 13. 5. saying; *Try your selues, whether yee bee in the faith or no: know yee not that Christ is in you, except yee be Reprobates?*

2. Cor 13. 5

Lastly, as the Happinesse, so also the Holinesse of this third estate excelleth the first holi-

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nesse of Man, in that it is perpetuall and cannot by no meanes bee lost: for whereas this seed of Regeneration is once sowne by the hand of God, there it remaineth for euer, and bringeth forth fruit to life euerlasting. 1. *Joh.* 3. 10. *Euery one that is borne of God doth not sinne, neither can sinne; because the seed of God is in him.* Where by sinne he meaneth a totall Apostasie from God, not a particular sinne, the which the faithfull doe often commit without indangering their salvation. Which doth not depend on their owne righteousnesse, as *Adams* did, but vpon the righteousnesse of Christ. This certaintie of perseuerance in the Faith, commeth not of any strength of man, but of the goodnesse of God who confirmeth vnto the end all those whom he doth once effectually call.

SECT. 3. *Of the renewed holinesse of Man.*

1. Joh. 3. 10.

CHAP.

CHAP. IIII.

SECT. 1.

Of Subiection in generall, and of Legall faith.

Sect. 1. THE first kind of subiection which Man oweth to God, is that, which the subiect or tenant oweth to his King or liege-lord, of whom he holdeth his houses, lands or possessions; by whose favour, procured by dutifull obedience, he liveth in a good and happy state, and whose anger would bee to him extream miserie, and even death it selfe, and may bee called affiance or dependance. Thus was Man in his first creation, affected to God, on whom onely he did depend, and relie himselfe for a happie estate. This subiection is in holy Scripture called

called Faith; because the object of it, is the faithfulnesse of God, and the truth of his word, and promises. For as in the latine phrase, *habere fidem* is to give credence to another, so in Diuinitie, to haue faith is to attribute faithfulnesse to God, or to acknowledge him to be faithfull in all his promises, both by beleeuing them, as also by depending on them. Thus *Sara* is is said, *Hebr.* 11. 11. *To haue had faith in that she iudged God to be faithfull in his promises.* Heb. 11. 11.

Sect. 1. *Of faith in generall and of (legall faith*

This Faith is of two kindes, the faith wherewith *Adam* was indued in his first creation, and the faith which God giueth in regeneration: the first is called vsually Legall, the other Euangelicall. The which two kindes, although they doe differ the one from the other, yet they agree in substance, being of the same nature in generall; and therefore, we will first declare

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clare the generall doctrine which is common to both the kindes of faith, and then see what is proper to each kind, and wherein the one differeth from the other. Faith in generall, is thus defined: Affiance in Gods promises, propounding eternall happines to the perfect holines of the reasonable creature, or to man being perfectly holy. Or thus, Faith is the trust and confidence of a mans heart, relying himselfe wholly on God for eternall happinesse to be had by perfect holinesse. Or thus; Faith is the affiance of the heart, arising of an effectuall perswasion of the truth of Gods word, which promiseth happinesse to man being perfectly holy, and threatneth eternall misery to him being polluted with sinne. *James* 2. 19. *The divels believe and tremble.*

Iam. 2. 19.

These definitions being in substance all one, offer divers points

points to bee considered: and first, what part or faculkie of mans soule is the subiect and Seate of Faith, whether the mind, the will, or the affections, whether one, some, or all of them. For answere hereof, in that we say that faith is affiance, trust, or confidence, wee doe plainely put it among the affections. For so it seemeth to bee of the same kind, with hope, feare, and the rest of the spirituall graces: all which, and especially faith, although they spring from a former knowledge, and are alwayes ioyned with it, yet they are in nature to be distinguished from it. As in this instance, faith hath the originall and beginning in the mind, for a man can neuer relye himselfe wholly on God for happinesse, vnlesse hee be perswaded that God both can and will make him happie. Yet not the bare contemplation and

SECT. I. *Of faith in generall and of legall faith.*

SECT. 2. *Of faith in generall and of legall faith.*

and perſwaſion of the mind, but the affiance and affection of the heart is Faith; and yet, for ſo much as it is impoſſible, that a man ſhould be fully perſwaded in his mind, of the truth of Gods promiſes, and not altogether ſet his whole affiance and faith on him, or that he ſhould bee by faith rightly affected toward GOD; vnleſſe firſt, he haue the knowledge of GOD and of his promiſes; hence it is, that faith is often placed in the mind, knowledge being put for affiance, as the cauſe is often put for the effect. Thus *Col. 2. 2. Faith is called πληροφορια της συνεσεως, the full aſſurance and perfect perſwaſion of the vnderſtanding*; and ſo throughout the whole Scripture, faith is made nothing elſe but beliefe, and to haue faith, nothing but to beleeue that the word, promiſes and threatnings of God are true. But in truth

to

to make vp the full nature of faith, there must bee added to this action of the mind, an action of the heart and will, to wit, affiance. We confesse that there is a kind of faith which is a meere perswasion of the mind; as namely, that which is called the faith of myracles, whereby a man being perswaded of the power and will of GOD, for the effecting of strange things, doth by vertue of that knowledge, worke myracles: but this faith doth not concerne the saluation of man, and therefore doth not belong to our purpose.

SECT. I. *Of faith in generall and of legall faith.*

In the second place, the definition giueth vs to vnderstand, that the obiect, or thing whereat faith aimeth, and whereabout it is conuersant, is not any particular blessing or good whatsoeuer, but full and perfect happinesse which containeth in it all graces, blessings, plea-

sures,

SECT. 1. Of faith in generall, and of legall faith.

sures, and ioyes whatsoeuer doe any way make for the good and excellent estate of man.

Likewise the promises of God whereon faith relyeth, are those which are made concerning happinesse. Yet sometimes it pleaseth God, to make some one particular and temporary blessing a signe and pledge of eternall and vniuersall happinesse; and then the faith of the beleeuer, relyeth it selfe first and immediately vpon the said particular promise, & on the blessing therein contained; but, it doth not rest there, but through that particular obiect, doth see and take hold of eternall happinesse. Thus God promised to *Abraham*, being now stricken in yeares a sonne: this promise *Abraham* did fully apprehend by faith, and by this means became happy; and was accounted iust before God. *Rom.* 4. 22. *Abraham beleeued God* promising a

Rom. 4. 22.

Sonne

Sonne vnto him, and this his particular *Faith*, *was accounted to him for righteousnesse*: for that, in that one blessing, he saw the infinite treasures of Gods mercy, loue, and bountie propounded vnto him. Although wee might answere another way; saying, that the obiect of *Abrahams* faith was not onely *Isaac*, but also Christ the Saviour of the world, who was to come of *Isaac*, and to make all the Nations of the earth, happy.

SECT. 1. *Of faith in generall, and of legall faith.*

Likewise *Math.* 9. The man sicke of a palsie, vnder his bodily and temporary health, looked for eternall saluation, as Christ the searcher of the heart doth witnesse; saying to him, thy Faith hath saued and purchased to thee thy former health, and withall, pardon of sins, which is euerlasting happinesse. Mat. 9.

Hereof ariseth a third point to

SECT. 1. *Of faith in generall and of legal faith.*

to bee considered, to wit; that this faith doth after a speciall manner, both tie man to God, and so bring forth all the rest of the parts of holinesse, for as this is ingrafted into the nature of all liuing creatures, to preserue themselues in a good estate; so especially, those which are indued with reason, namely Angels and men, as soone as they exist, they doe in the first place bend al the force of their minds to seek out some meanes of continuing and increasing their owne happinesse. The meanes which doe in this consideration offer themselues, are of two sorts; the first is, the onely true meanes, euen God the fountaine of all happinesse, on whose word and promises made touching their happy estate, they by Faith depend, and relie themselues, and so they are ioyned to God for euer. The other meanes is the creature it selfe,

selfe, trusting not in God, but in it selfe, whereof hereafter. Thus Faith in that it ioyneth vs to God, it conueyeth from God to vs, as all happinesse, so also all spirituall graces, and holinesse, the meanes of happinesse; in the which respect, it may be called the fountaine of all the holinesse following; euen as when water is brought from a fountaine or spring, to any place somewhat distant by pipes of wood, lead, or clay, the first pype which ioyneth all the rest to the fountaine, may be said to giue the water to the rest, so doth faith conuey the graces following to vs, and that both by the immediate and extraordinary blessing of God, who multiplieth his graces vpon the creature, cleauing vnto him in full affiance, as men vsually giue houses, land and all things needfull, to those that rely themselues vpon them; as also by meanes inhe-

SECT. I. *Of faith in generall and of legall faith.*

SECT. 1. *Of faith in generall, and of legall faith.*

inherent in the reasonable creature: the which loueth, honoureth, and serueth God, not for nought, but as the giuer of all happinesse, and so doe all the rest of the affections, and faculties of mans soule follow both that light of the mind which faith bringeth with it, or rather which bringeth forth Faith, commonly called beliefe, and also faith it selfe. The last words of the definition which mention the perfect holinesse of man, giue vs to vnderstand that the onely meanes of being happy, is to be first perfectly holy, as hath been heretofore often declared.

Of legall faith.

Thus much of the generall doctrine of Faith, now wee come to the kindes of faith, the which are two in number; the first is, the faith of the first estate, to wit, that therewith *Adam* was indued in his creation; the second is, the faith of the third estate, to wit, that where-

of

of all the regenerate are made partakers, so that the first is a created, the second a recreated faith. The which two kindes as they do agree in all those points which haue beene declared in the former section, so they differ in that which followeth. The difference ariseth of the diuers kinds of that perfect holinesse which is mentioned in the generall definition of Faith. For the faith of the first estate looketh for happines by righteousnes, inherent in the person of the beleeuer, and by his owne naturall holines, but the faith of the third estate maketh men happy by imputed righteousnes and supernaturall holines. The cause of this difference is this, God created man perfectly holy, and therefore he might well looke that hee should retaine that holinesse which was bestowed vpon him, but man by his fall lost his holinesse, and there-

SECT. I. *Of the all faith.*

SECT. 1. *Of Legall Faith.*

therefore being now sinfull and vnrighteous, must in this third state cloath himselfe with the righteousnesse of some other. So that in both states, perfit Holinesse is the meanes of attaining Happinesse, but in the first state this holinesse is inherent in *Adams* person; in the second, it is had from another. And therefore the first kind of Faith is to be defined, affiance in Gods promises propounding happinesse to the naturall, proper, or inherent holinesse of the reasonable creature, whether Man or Angell.

This Faith is vsually called legall Faith, although not properly, seeing that his name agreeth also to the Euangelicall Faith, the which doth require perfect obedience, and the absolute fulfilling of the Morall Law: for whosoeuer beleeueth in Christ, fulfilleth the Law, and hath Legall justice, by the death

death of Christ, and legall Holinesse; although not perfect in this life by his Spirit. Yet because the Morall law was giuen for this end, to shew man his vnrighteousnesse, by commanding inherent Righteousnesse; hence it is, that by legall Righteousnes is vsually meant, proper or inherent righteousnesse, and so by legall Faith, is meant that faith which looketh for happinesse by inherent righteousnesse, the which may more fitly bee called naturall Faith; because, it was ingrauen in the nature of Man, as the other kind is supernaturall; yet wee call it legall Faith; because perfect inherent righteousnes, is nothing, but the perfect keeping of the Lawes and Commandements of GOD, as sinne is defined 1. Ioh. 3. κ'υαρτία ἐστι ἡ ἀνομία, sinne is the breaking of the Law, whether it bee the Morall law, written, Exod. 20.

SECT. 1. Of Legall Faith.

1 Ioh. 3.

Exod. 20.

SECT. 1. *Of legall Faith.*

(the which was ingrauen in the heart of *Adam* in his first Creation) or any other Law; yea, euen of things in nature indifferent inioyned to Man by God: the transgression whereof is a transgression of the morall Law; for the creature sinneth, whensoeuer hee disobeyeth the voyce, word, Law, and Commandement of God, whether in a thing in nature indifferent, or simply vnlawfull. Thus did *Adam* sinne, and fall away from God by eating the fruit of a certaine Tree, which hee was forbidden to touch.

So that by this legall Faith, none can trust in God for eternall happinesse, but onely he who in his owne person fulfilleth the whole law of GOD, and that in deed, in word, in thought, in will, and in affection; yea, in the vniuersall purity of this nature, being free from all corruption of sinne. The

which

which thing, for so much as it cannot possibly bee performed by any of the sonnes of *Adam*, all being stained with that originall impuritie, which cannot by any meanes in the world bee shaken off. Hence it followeth, that this naturall Faith cannot haue place in any of them, onely the holy Angels which continue in their naturall puritie and holinesse are endued with it, for they trust for happinesse, by the meanes of their owne perfect righteousnesse. Yet this their happines is not so to bee attributed to their proper obedience, as that it bee wholly denied to the grace of God, for where the Apostle saith, *Rom.* 4. *If Salvation bee by workes, it is not of Grace*: hee meaneth the meere favour of God remitting sinne, the which hath place in the other kind of Faith, yet euen the holy Angels, although they be

SECT. I. *Of legall Faith.*

SECT 1. *Of Legall Faith.*

saued by workes; that is, by their owne perfect holinesse, yet their holinesse commeth from the grace of God, without the which, supporting them in all temptations suggested by their owne free mindes and wils, or by the reprobate Angels they could not stand.

SECT. 2. *Of Infidelitie.*

Sect. 2. THus much of Faith. Now wee come to the first kind of rebellion, whereby Man falleth away from GOD, called Infidelitie, for that it is both in name and nature cleane contrary to Faith. For by it, Man ceaseth to trust and depend vpon GOD, renouncing his patronage and protection, as being altogether vnable to bestow any good thing, much lesse perfect Happinesse vpon his

his Clients: and therefore he seeketh for another Lord and King in whom to trust. So that as Faith is affiance on Gods promises, so this kind of rebellion, may not vnfitly be called and defined defiance, or distrust in Gods promises propounding happinesse to the holinesse of the Creature, and eternall miserie to his Disobedience. SECT. 2. Of Infidelitie

The first example of Infidelitie, is the Diuell with his wicked Angels; who, not acknowledging GOD to bee the giuer of Happines, did begin to seeke for it elswhere: in the which consultation, hee saw that as there was no Creature more excellent then himselfe, so there was no meanes of attaining Happines so like, as for to rely himselfe vpon himselfe, vpon his owne strength, power, wit, policies, and inuentions: by the which hee did perswade himselfe, that he

SECT. 3. Of Infidelity.

should become farre more happie, then he could be by continuing in that obedience and allegiance, which he did owe to God. The second example of infidelitie was *Adam*, who was by the deceit and perwasion of Sathan, drawne away from trusting in God and on his word, to trust in the Deuill, and in that meanes of attaining happinesse which he did shew vnto him. In *Adam* all Mankind fell from Faith to infidelitie, wherein it remaineth, all men being bred, borne, and brought vp, without any affiance in God, relying themselues for there happinesse onely on themselues, their owne wit, learning, beauty, strength, friends, riches, nobilitie, yea on sinne, Sathan, and this present world, and no more depending vpon God, then if there were no God. For victorie they trust in Chariots, and

and Horſemen; for health, in the Phiſition; for life, in meate and drinke; for riches, in their owne induſtrie or in their parents; for glory and honor, in worldly preferments and dignities, not once vpon any occaſion acknowledging God, or looking vp to heauen. SECT. 2. Of Infidility

This Infidilitie of defiance of God, commeth of vnbeleife, which is the blindneſſe of the mind, or the ignorance of man, not ſeeing the euident truth of Gods promiſes, but beeing perſwaded that his Word is altogether voyd of truth, and that his promiſes are nothing, but faire pretences, his fearefull threatnings, nothing but vaine skarcrowes, terrifying and fraying none, but religious fooles: and that the whole courſe of the world is not ordered by his decrees, will, and prouidence, but by nature, chance, fortune,

SECT. 2. and the counsell of man. So we
Of Infidelitie reade *Ephes.* 4. 18. *The Gentiles*
have their vnderstanding darke-
Ephes. 4. 18 *ned, and so are alienated or*
estranged from GOD by the
ignorance which is in their
minds: And 2. *Tim.* 3. 8. *Men*
of corrupt minder and reprobate
2. Tim. 3. 8. *as touching Faith.* Lastly, this blindnesse of mind, the companion and cause of Infidelitie commeth by our Naturall corruption, from the fall of *Adam*; for when as once the light of his mind was darkened by the delusion of the Diuell, insomuch that hee thought euill to be good, and the way leading to extreame miserie, to be the onely meanes of the greatest Happines; it could not be, but that his will, affections, actions and all the faculties both of Body and Soule, should bee corrupted; for that one of them doth follow the disposition of another, so that a

corrupt

corrupt Mind bringeth a peruerse Will, and a sinfull will and inordinate affections doe darken the mind, as hath been already shewed. SECT. 2. Of Infidelitie

Hereof it followeth, that Infidelitie doth both seperate a Man from GOD, and also depriue him of all the parts of Holines; yea in steed thereof, filleth all the parts and faculties of a mans Soule and Body, with the corruption of sinne. For Man renouncing GOD, is wholly separated from him, neither can any longer receiue any blessing from him: For euen as a Subject or Tenant, disclaiming his King and Lord, and relying himselfe, vpon a new Master, euen one who is a deadly and professed Enemy to his first master, doth incontinently depriue himselfe of all those Farmes, Lands, Houses, preferments, and commodities whatsoeuer, the which hee

SECT. 2. Of Infidelitie

did enioy whilst he liued in allegiance to his Lord; so the case standeth with Man, when as by Infidelitie hee falleth from God. For then hee looseth all manner of blessings, belonging either to his happinesse, or to his holinesse; yea, it is impossible that a Man should either loue, feare, honor, or obey God, from whom hee looketh for neither good nor euill; and therfore Infidelitie, is to be accounted the roote of all euill. *Heb.* 3. 12.

Heb. 3. 12. *Take heed Brethren least that there be in any of you an euill heart of vnbeleefe to depart away from the liuing God.* Thus much in generell of Infidelitie, the which (as hath beene said of Faith) Is of two sorts: Legall, and Euangelicall; Legall Infidelitie, is to distrust Gods promises, propounding happinesse to the inherent holinesse of the creature, as did the wicked Angels, who were per-

swa-

swaded that they could not become happy, by continuing in holinesse. Likewise Euangelicall infidelitie is to distrust Gods promises, propounding happinesse to man relying himselfe on the mercy of God in Christ, as most of all the men in the world haue alwaies done doe at this day, and will doe as long as the world endureth. Sect. 2. Of Infidelity.

SECT. 3.

Of the Faith of the Gospell, vsually called, Iustifying Faith.

IT hath beene declared, that the renewed Holinesse of a man regenerate, hath two parts, Subiection, and Conformity. The first kind of renewed Subiection being opposed to Infidelity, it called, as in the first state by the name of Faith. The nature and force whereof is to repaire that breach which Infidelitie hath made be- Sect. 3.

twixt

SECT. 3. Of Iustifying Faith.

twixt GOD and Man, and to joyne man to God in due subiection, as he was in his first Creation; so that it is as it were the hand, whereby Man beeing before separated from God, doth lay hold on him, by beleeuing his promises, and by putting all his trust and affiance therein. But what bond can be imagined so strong, as to be able to knit GOD and Man (being now polluted with Originall and Actuall sinne) together in any manner of conjunction, being farre more contrary and repugnant, the one to the other, then is Fire to Water, or light to darknes, or any other thing in the world? All which doe only in qualitie fight one against another, but Sinne is contrary to the very nature and essence of God; and therefore, although that affiance in GOD which was in Adam, were renewed in us,

yet

yet it would not serue to ioyne vs to God; because, wee want that perfect holinesse without the which no faith can ioyne any creature to him. So that before that faith can either ioyne vs to God, or bee any thing auaileable for our saluation, it is needfull that we should haue perfect holinesse: the which whosoeuer goeth about to effect in himselfe, will find it a thing altogether impossible, and that in these respects. First, because man in the very moment of sinning doth make himselfe guilty of eternall death, and so he being once dead, cannot raise himselfe vp againe, or make himselfe capable of holinesse, much lesse worke it fully and perfectly in himselfe. Secondly, if this be attributed to the patience and long suffering of God; that man is not straight way, as soone as he sinneth, vtterly de-

stroyed

SECT. 2. *Of iustifying Faith.*

stroyed, and so consumed to to nought, by the anger of God, but that he doth still exist in nature, and so consequently is not altogether vncapable of holynesse. Yet it is impossible for him, either to shake off that originall sinne, which cleaueth inseparably to his nature, or yet to fulfill the law of God, by actuall obedience; both which, are needfull for perfect holynesse. Lastly, if man could not onely doe away his sinne already committed, but also restore himselfe to his first integritie, yet this would not serue for his eternall saluation; because, he were as like to fall a way againe, from GOD, as he was before.

So that before man can be ioyned againe to God in happines, he must doe foure things, whereof euery one is altogether impossible to be performed, either by man himselfe, or by any other

other creaure. First, he must by sustaining eternall death, satisfie the Iustice of God for his sinne already commited, the which if he doe (as he must doe if God be iust, that is, if he be God) how can hee euer liue, who must dye for euer? Secondly, he must wholly change his owne nature, create in himselfe a new mind, heart, will, and euen a new Man, the which thing belongeth to God onely. Thirdly, hee must performe, absolute and perfect obedience, to the Law of God. And lastly, hee must continue in the said obedience for euer. How then? is there no meanes of saluation left for Man? Can there no way of performing these impossibilities bee inuented? Let all the men in the world lay their heads together, and consult of this weighty matter: let them haue the wisdome of *Salomon*, the counsell of

SECT. 7. *Of iustifying faith.*

SECT. 3. Of iustifying Faith.

of *Achitophel*, the naturall wit of *Aristotle*, the learning of the greatest Philosophers, the diuining spirits of the Southsaiers; what can they all say to the first question? How will they make Man to liue, who must dye for euer? They will confesse that death and life cannot bee together; and therefore, they must come to this last refuge, that Man shall not dye in his owne person, but get some other to dye for him; and so satisfie Gods iustice. Well? this is good payment, if he who dyeth for Man, be in Nature & Dignity equiualent to him: But where shall this Mediator bee found. As touching Man, euery one desireth to liue, and abhorreth death, yea no man will dye for a iust Man, much lesse for a sinner? But yet perhaps some one will find such a friend, as will not refuse to dye eternally for him. Will this serue the

turne?

SECT. 3. Of iustifying Faith.

turne? No truely, except hee haue moe liues then one, because hee must first dye for his owne sinne, and what then is left to discharge other mens debts?

But wee may flye to some Saint or holy man, to *S. Peter*, *S. Paul*, *S. Mary*: whole righteousnesse is so great, as that it will bee a ransome both to doe away their owne sinne, and the sinne of others also. But there is no merit or righteousnesse, which can proceed from any of the Sonnes of *Adam*, no more then sweet water can flowe from a corrupt fountaine; yea, no righteousnesse of any Saint whosoeuer, will serue for himselfe, or satisfie Gods iustice for his owne sinne, but when hee hath done all that hee can, he is an vnprofitable seruant, and (for any helpe hee can haue by his owne holinesse) in the same state of eternall death, wherein others are: his grea-

SECT. 2. Of iustifying faith.

greatest righteousnesse, comming in the name of merit, beeing in the sight of God, no better then a filthy and defiled clout. So then there is no meanes of Mans saluation in Man. Neither can the oblation of bruite beasts serue the turne, or stand in the place of a reasonable creature, for sinne *is not purged by the bloud of*

Heb. 10. 4. *Bulls and Goates.* Heb. 10. 4. *Neyther will God accept a thousand Rammes as a sufficient ransome for the sinne of Mans soule.*

Mich. 6. 7. Mich. 6. 7. so that wee finding no succour in this world, are constrained to flye to the world, are constrained to flye to the holy Angels, and to craue their helpe in this behalfe. But what can be hoped for at their hands, whose righteousnesse bee it neuer so great, is no more, then they doe owe to God for themselues, beeing bound to serue him with their whole mind, heart

heart and the whole ſtrength and power of their nature. If it bee imagined that their death might deliuer vs from death; we anſwere firſt, that no man can finde ſuch fauour, in their ſight, as that they will ſuffer themſelues to bee accurſed for him, from the happy and glorious preſence of God, which they haue enioyed in Heauen, euer ſince the firſt creation thereof. Secondly, if that wee would ſuppoſe ſuch an impoſſible and inordinate loue in them; yet the death of many Angels could not ſatisfie Gods iuſtice for the ſinne of Mankind, but onely for the ſinnes of ſome number, much leſſe performe all thoſe things which are needfull for the effecting of our ſaluation; and therefore, euery one may ſay of himſelfe: O miſerable Man that I am, whom no creature either

SECT. 7. Of iuſtifying faith.

SECT. 3. Of iustifying Faith.

either in Heauen or Earth, can deliuer from sinne, and from the punishment of eternall death due vnto it.

Seeing therefore, that no creature can satisfie Gods iustice for the sinne of Man, it remaineth that God should eyther saue Man without taking any satisfaction for his sinne, or else himselfe bee this Mediator (for it hath already beene declared, that God hath certainly decreed the saluation of Man) but both these are impossible: for God can no more saue Man, without satisfaction made to his iustice, then he can cease to bee iust, or to be God. Againe, it is no lesse impossible for God himselfe to make this satisfaction: for first, sinne cannot bee imputed to the Godhead, but onely to some nature which is capable of sinne, but the diuine nature cannot any way be made or imagined the subiect of sin,

no

nomore then the fire can bee made the subiect of extreame cold: Secondly, if this impossibility were supposed, that God could some way take the sinne of Man vpon himselfe, yet hee could suffer no punishment for it; his nature is such, that it can no way suffer, much lesse sustaine the punishment of eternall death due vnto our sinne. What then can all the wit, wisdome, policie and inuention of Man say to this case, but onely acknowledge that Mankind is in a most wretched and miserable case, *Quem ipsa salus seruare non potest*: whom God himselfe cannot saue?

SECT. 3. *Of iustifying Faith.*

But when Man is brought to a bay and euen at his wits end, there the wisdome of God doth most appeare; and that which seemeth impossible to Man, is possible with God, who as hee hath decreed Mans saluation, so hee is able to bring it to passe,

SECT. 3. Of iustifying Faith.

passe, and that, not by taking away his owne iustice and essence, but by satisfying and establishing it: not by polluting the God-head with the sin of Man, but by purging Man from sinne, by the infinite power of the God-head, not by translating sinne from man to God, but by making the nature of man able to beare the owne burden by ioyning it to the nature of God: not impairing his owne iustice, but punishing the sinne of man more then it deserued, and yet not consuming Man in his wrath, but declaring the endlesse riches of his mercy in saueing him from death: that so all the praise, glory and thankesgiuing of our saluation, might redound to God, who is the beginner, worker, and finisher; yea, the very meanes of it, and who as he did in the beginning, without the helpe of

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meanes of any creature, create man in perfect holineſſe and happineſſe; ſo againe, he himſelfe, and that by himſelfe, and that by himſelf, doth reſtore him to perfect righteouſneſſe, holineſſe and eternall glory.

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But it is needful that we make a more plaine declaration of this myſticall and wonderfull doctrine, eſpecially it being the moſt happy and ioyfull doctrine, which euer ſounded in the eares, or was at any time vttered by the tongue of Man, the ſumme of it is this. The onely meanes whereby God could reſtore man to his firſt eſtate; was, that hee himſelfe ſhould take vnto his diuine nature, the nature of Man; ſo that he might in that nature take vpon him both the guilt, and alſo the puniſhment of our ſinne. For this cauſe, the Sonne of GOD euen GOD himſelfe, did take vpon him

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our nature, consisting of a body and a soule, indued with all the naturall powers and faculties, which are in Men, subiect to all humaine infirmities, yet without sinne. This humaine nature, was not by Man, but by God; it beeing formed and fashioned, not by the seed of Man, but by the Godhead, in the wombe of the Virgin *Mary*, (who was of the linage of *David*) of part of her substance, it being first sanctifyed by the holy Ghost, from the inherent corruption of sinne, and so this nature being from the first moment of the conception, vnited to the Godhead, in one person called IESVS the Saujour of the world, the promised Messias, or the annointed, or holy one of God, and consisting of the diuine, and a humaine nature, was brought forth into the world, in *Bethlem*, in the land of *Iury*, according to the

Prophets had foretold, in the raigne of *Augustus Cæsar*, and soliued about 33. yeeres; till that in the dayes of *Tiberius Cæsar* it suffered a shamefull and violent death; the which death of this humaine nature, was more then a sufficient ransome, for the sinnes of the whole world; because, it was the death of God (though not of the God-head) and therefore it was of infinite merit and dignitie; yea, it was more then the eternall death of all the men in the World, although it had lasted but one moment of time, as it continued but three dayes. For it is, and that in the iudgement of any reasonable Man, a farre lesse matter, that all the creatures in the world should dye for euer, then that God himselfe the creatour of all things, the Lord of glory and giuer of life; yea, who is glory and life it selfe, should

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suffer death one minute of an houre. So that the Humanity of Christ, gaue the possibility of suffering death, as the Diuinitie gaue the sufficiency, excellency, and merit of this ransome or payment made to God, for the debt of Man.

This incomprehensible mysterie of Gods wisedome, and eternall counsell, may bee declared after this manner. Suppose that there is in this, or that Countrey, an absolute, Maiesticall and glorious Monarch or King, against whom; many thousands of his subiects rebell, refusing to performe loyall obedience to his lawes. The King seeing this Rebellion, purposeth so to deale in reuenging it, as that not onely his iustice; but also, and especially his Mercy and Loue towards his naturall Subiects, may appeare: and therfore he meaneth to punish their offence in himselfe,

selfe, by putting to death his owne onely Sonne, who is of his owne Nature and Essence, euen bone of his bone, flesh of his flesh, and bloud of his bloud, who is a liuely picture; yea, a liuing image of his owne person, representing after a most plaine manner his stature, forme, beauty, strength, complexion, behauiour and conditions; yea, who doth raigne ioyntly and equally with him, beeing partaker of his riches, treasures, glory, Maiestie, power, office, and authoritie. This death of this Prince being decreed by the King his father, it is needfull that for the suffering of the course of the Law, together with the sentence and punishment of death, he should debase him to the condition of a Subiect; yet, retaining the aforesaid prerogatiues. So that there is in one person

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the condition, and as it were the nature both of a King and of a Subiect, the one maketh that he may be put to death; the other maketh, that this death (though it be the death, but of one person) is more then a sufficient ransome, for the offence of ten thousand of his subiects, as the people of Israel doe confesse, 2. *Sam.* 21. 17. *That it were much better that ten thousand of themselues should perish, then that King* Dauid *whom they call the light; that is, all the glory of Israel should bee in danger of death.*

2. Sam. 21. 17

In like manner, there was no way, whereby God the glorious Monarch of Heauen and Earth, could preserue both his owne iustice and Man, but that hee should giue his onely naturall and eternall Sonne, the brightnesse of his glory, the expresse forme and Character of his God-head, beeing partaker

taker of his owne Essence, Glory, Maiestie, Power, Authority, Wisedome, Iustice, Mercy, and in briefe, of his whole diuine nature, to be a ransome for the sinne of Man. For the which purpose it was needfull, that hee should to his Kingly and diuine estate, take vnto himselfe the base condition of a subiect, and creature, & in that conditiō submit himselfe to the Law of God, and to the sentence of death pronounced by God the Father, as by a most iust, seuere, and righteous Iudge. By Faith in this death of the Sonne of God, saluation is brought to Mankind. For it freeth the beleeuer from all manner of guilt of sin, whether originall or actuall, whether past, present, or to come. And further, as this Mediator doth redeeme vs from death, and indue vs with perfect righteousnesse by his death, so by the vertue of the holy Spirit,

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proceeding from his Diuine nature; the beleeuer is endued (although not at the first) with perfect Holinesse and preserued for euer from falling from this estate. Thus we haue summarily declared the doctrine of Faith, as it hath beene published to the world, by the Ministerie of the Apostles, whose doctrine we doe hartily embrace, and openly confesse; professing, that there is no other name, meanes, nor Mediatour in Heauen or Earth, which can giue saluation, then Iesus the Soane of *Mary*.

Now that we see what is the obiect of this Iustifying Faith, we are in the next place to gather out of this doctrine the difference betweene Legall and Euangelicall Faith, betwixt that faith wherewith *Adam* was indued, in the state of Innocencie, and that which hath place in this state of Regeneration. Both kindes are affiance in God

God for happineſſe to be had by the meanes of perfect holineſſe, but the firſt kind looketh directly on the God-head, without any mediation; the ſecond beholdeth the God-head, through the humanitie of Chriſt, as through a vaile or couering: for Man being now polluted with ſinne, dare not looke on GOD without a Mediatour, as he did before the fall. Secondly, Euangelicall Faith, containeth in it forgiuenes of ſinne, which was not in the firſt eſtate. Thirdly, the righteouſnes whereby Legall Faith truſteth for happines is naturall to Man, inherent in the perſon of Man, and his owne; but the righteouſnes of the other kind is borrowed from an other. The firſt kind maketh Man truſt in himſelfe; but the ſecond maketh him to renounce himſelfe, and to flye to Chriſt for righteouſneſſe. The firſt kinde

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relyeth it selfe on the equitie and iustice of God, the which rewardeth the righteousnesse of the creature with life. But the other flyeth to his loue and mercy in Christ, the which pardoneth and saueth a sinner. *Rom.* 4.5. Legall Faith cannot of it selfe iustifie a man, it being but one part of mans holinesse, called by the Diuines, *Sanctitas Fiducie*; that is, the holinesse of the affection of trust, or confidence, or a holy confidence; besides, the which there is required for perfect holines, the holines of hope, of loue, of feare, of reuerence, and of all the affections; yea, the holinesse of the mind, and to be short; the holinesse of the whole nature, and of all the actions of Man: so that if wee should suppose, that *Adam* did euen in the very moment of sinning, and also after hee had transgressed Gods Commandement still

Rom. 4.5.

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still retaine this part of holinesse; to wit, affiance in God, yet wee could not thinke that hee did continue in the state of life, which is lost by one sinne; but not kept by one part of holinesse. But it is farre otherwise with this Euangelicall Faith; the which, although in the owne nature it bee but the holinesse of one affection; namely, of confidence or affiance, as Legall Faith is; yet, it bringeth with it perfect righteousnesse or iustice, making the righteousnes of Christs death to belong to the beleeuer. In the which respect, it is called Iustifying Faith, not that this faith can bee without some measure of the other parts of Holines, or giue the possession of eternall glory without perfect Holinesse; but that in the matter of our iustification, onely Faith hath force, in so much, that he

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who beleeueth in the last moment of his life, as the theefe on the Crosse did, *Luk.* 23 43. hauing neither time to do any one good worke, nor yet strength to speake one good word, or almost time to thinke a good thought, is as surely and as fully purged from all his sinnes, as hee who had liued a thousand yeares in the greatest measure of Faith, Godlines, Zeale, Loue, Patience, Sobrietie, Chastitie, Humilitie, and of all other spirituall graces whereunto any man can attaine in this life.

Luk. 23. 43

For inherent holinesse (commonly called Sanctification) be it neuer so great, is imperfect, and therefore as little auaileable for our Iustification, as if it were none at all. For imperfect Holinesse doth no more iustifie, then no holinesse doth, neither is there any other account made of it before the Iudgement

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Iudgement Seate of God, in the matter of our Iustification, howsoeuer there bee necessary vse of Sanctification for Saluation, as wee are hereafter to consider. And yet although this one part of Mans Holinesse doe serue for our Iustification, wee are not thereof to gather, that wee are saued by it, as a part of inherent Holines, for Faith doth not iustifie vs, as it is a part of Holinesse; but because this affection hath (by the goodnes of GOD decreeing Mans Saluation by this meanes) this naturall propertie or qualitie, to appropriate to a Man, Christ with his righteousnes. Lastly, the first kind is easie to bee had, and attained vnto by supposition of perfect inherent Holines; it beeing agreeable to naturall reason; yea, there being some reliques of it in the Gentiles themselues, who know

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good and euill, and also that the punishment of death, is due to the one, and the reward of happines appointed for the other. But Euangelicall Faith is supernaturall; yea, it is contrary to our naturall disposition, and cannot bee attained vnto without the mighty operation of the spirit of God, whereof hereafter.

This whole doctrine may be gathered into one summe or definiton in this manner: Euangelicall Faith, is affiance in Gods promises, propounding eternall salvation to all those who relye themselues wholly on the mercy of God in Christ. Or more briefly, thus; It is affiance in Christ for happines. Or thus; It is trust or confidence in Christ, whereby his death and the righteousnes arising thereof are appropriated to the beleeuer. Now we are out of the seueral parts of these definitions to

to search out more particularly the true nature of Faith, to what kind or head it is to bee referred, whether it be a part of Regeneration and Sanctification, or something diuerse from both these. Secondly, what is the place and subiect of it, whether the mind, the will, or the affections. Thirdly, by what meanes it may bee wrought and attained. Fourthly, by what signes and markes it may be knowne. Fiftly, whether it may be lost or no. Lastly, how it hath this force, that it is of it selfe, able to iustifie and to saue a man.

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For the first: Regeneration and Sanctification, or the new Creature or recreated Holines, or thus; The New man and Holinesse, signifie all one thing; to wit, regenerate Sanctitie, or in plaine English, renued Holinesse; so that Faith, if it be a part of the New man, it is a

part

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part of Regeneration, and of Holineſſe; and contrariwiſe, if it be a part of mans holineſſe, it is a part of Regeneration, of the new man and of the new creature. That it is a part of mans holineſſe wee cannot doubt, ſeeing it is a holy affection, euen the affiance and confidence of the heart, relying it ſelfe on God: the which affection was alſo in *Adam*, and therefore it is a part of Regeneration, and of the new man. For although there bee great difference betwixt Legall and Euangelicall faith, as touching the meanes of Saluation, the which is in the one the Iuſtice of God, in the other his Mercy, yet both of them are to be referred to the ſame head of mans holineſſe. Legall faith being a part of the created Holineſſe of man, as Euangelicall faith is a part of his regenerated, or recreated holineſſe.

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The truth hereof may easily be gathered, out of the Section written of Faith in generall: for Legall and Euangelicall faith agree in a common definition, and in all those points which are there mentioned. The which doth also shew vs what to thinke of the subiect of Faith, to wit, that it is in the Will of man, being nothing but a holy affection of confidence, trust or affiance. SECT. 3. *Of iustifying faith.*

If it bee obiected, that Faith is vsually in the Scripture called Beliefe, as Infidelitie is vnbeliefe, the which is an action not of the will but of the mind, giuing assent or dissent to the word of God: wee answere, that Beliefe is put for Faith or affiance, because it doth alwaies not only acompany it, but also after a sort beget it, and is the cause of it. For when as a man doth without doubting beleiue Gods promises being fully perswaded of the truth of)

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of them, he cannot choose, but relie himselfe vpon them; so that beliefe, although it cannot be separated from Faith, yet it may and ought to be distinguished from it. If it be obiected, that Euangelicall faith, cannot bee made a part of mans Holines, seeing it is not commanded in the Morall law; we answer, that it is commanded in the Morall law, as the other kind is, in that it is all one in substance with Naturall faith, both kindes being affiance in God for happinesse to be attained, by the meanes of perfect Holines: and therefore, both kindes are commanded in the first Commandement. *Iehoua*, shall be thy God: the which Law doth inioyne, that all the affections of Man, to wit, his loue, feare, hope, reuerence and with the rest, his whole affiance or confidence bee set wholly on GOD, as well after his

his fall to be saued by the mercy of GOD in CHRIST, as in the state of Innocencie to bee saued by his owne Righteousnesse. Yea this first precept, commandeth all men to beleeue God in his Word, as well in his Gospell as in his Law: and therefore, whosoeuer doth not know, beleeue and imbrace the Gospell, he doth transgresse this first Commandement.

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In the third place, we are to consider that the meanes of attaining Faith, is to get the knowledge of the Word of God; first, of the Law, which shewing Sinne, Death and damnation, doth bruise and wound the heart: and secondly, of the Gospell, which teaching Faith, Righteousnes and Saluation, healeth the aforesaid wounds, and comforteth the sinner, with pardon of his sinne and hope of Eternall life. This knowledge must of necessitie

SECT. 2. *Of inflying Faith.*

goe before Faith: for the mind of a man must be inlightned to see the truth, before the heart and affections can love and imbrace it. The meanes which GOD doth ordinarily vse in bringing men to know his will, is the publike Ministrie of the Word, performed by men indued with Spirituall guifts fit for this purpose, yet as hath beene said of Regeneration, so wee are to thinke of Faith, and all other Spirituall graces, that they come not by vertue of the meanes, but by the power and worke of Gods spirit; without the which it is impossible that any man should vnderstand, beleeue and imbrace the Doctrine of the Gospell. But how commeth it to passe, that Man beeing a reasonable creature, indued with an vnderstanding Soule, whereby hee is able not onely to conceiue any thing

thing that is taught, but also himselfe to inuent new things not heard of before, should be so brutish and blockish in learning the Word of God? Wee answer, that this commeth of the nature of the Doctrine of the Gospell, the which being contrary to mans reason, cannot bee conceiued by it. Yea as soone as it is heard, it is straight way reiected as absurd, ridiculous and foolish, so wee reade, 1. *Corinth.* 2. 14. *The naturall man perceiueth not the things of GOD, for they seeme foolishnesse vnto him, neither can he perceiue them, because they are Spiritually discerned.*

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1 Cor. 1. 14

Thus (to make instance in one point of this Doctrine, to wit, in the resurrection from death) we see, *Acts*, 17. 32. That when the wise Philosophers and men of *Athens* heard *Paul* mention it, they mocked him. And so we are to thinke

Act. 17. 32

of

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of the chiefe points of Christian Religion. For who seeing or hearing of IESVS the Sonne of *Mary*, liuing in so miserable a condition, and dying so shamefull a death as hee did, would either beleeue him to be the Eternall, and Omnipotent GOD of Heauen and Earth, or to bee able to saue others, who did not saue himselfe from Death? Or what man, especially if hee were indued with naturall wit, and humaine wisedome, would forsake all the commodities, profits, pleasures, and ioyes of this present world, and indure the sorrowes, reproaches, troubles, losses, dangers, and manifold crosses whereunto the godly are subiect in this life, in hope of another life. which is to all reason, not onely vncertaine, but also incredible? Hence it is, that the number of beleeuers is as nothing, in respect

respect of the infinit multitudes of vnbeleeuers, who are almost as many as there are men in the world, and that the more a Naturall man, doth excell in wit and wisedome, the more vncapable of Faith he is. 1. *Cor.* 1. 27. *Brethren* (saith the Apostle) *behold your calling, that not many wise men after the flesh, not many noble, mightie or rich, are called to Faith, but GOD hath chosen foolish and weake things to confound the wise.* SECT. 3. *Of iustifying Faith.* 1 Cor. 1. 27

Yea, this difficultie of beleeuing, is greater in these last dayes, then euer it was before, as CHRIST himselfe teacheth vs, *Luk.* 18 8. saying; *Thinke yet that the Sonne of man, when he commeth, shall finde Faith on the Earth?* And to the same effect, *Math.* 24. 12. 22. *Because Iniquitie shall abound, the Loue of many shall waxe cold, insomuch, that vnlesse those dayes were* Luk. 18. 8. Math. 24. 12. 22.

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were shortned, no flesh should be saued. The cause of this defect of Faith, is first, the abundance of sinne before mentioned, in that the sinnes of all Ages, doe euen flow together into the last, as into a common sinke. Secondly, the state of the Church, vnto the which God doth not reueale himselfe so manifestly and sensibly as hee did in the first Ages of the world, in apparitions of Angels, in visions and dreames, in visible formes, and sensible voyces, speaking familiarly with his seruants as one man doth with another, in holy Oracles giuing answer to euery question propounded, in temporall blessings bestowed on the faithfull, and in corporall punishments laid on the wicked: in the extraordinary gifts of Prophecie, and immediate reuelation, of speaking strange languages, & working miraculous

things

things. By these and diuers other meanes, God did so plainly reueale himselfe to the old World, that they who did not beleeue his Word, may be said to haue beene such, as would giue no credence to their owne sences. But in these last ages, God hauing once reuealed himselfe in his Son and in the Gospell, sufficiently for the saluation of the Elect, (yea in truth farre more clearely then euer he did before) doth not any longer reueale himselfe by any of the aforesaid meanes, but as it were hideth himselfe in secret; insomuch, that hee seemeth to most men, eyther not to exist at all, or else to haue wholly cast off the care and gouernment of the world: and therefore men cast off all faith, beliefe and feare of God.

SECT. 2. *Of satisfying faith.*

In regard of the which difficulties, it standeth euery one in hand, who tendereth his owne

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owne Saluation, to bee both watchfull in preseruing Faith, and also diligent and carefull in seeking for it. For howsoeuer no carefulnesse can without the blessing of God, worke faith in the hearts of men; yet it is in the power of man, to vse the outward meanes of attaining it; the which whosoeuer doth as hee ought to doe, hee need not doubt of successe. for so much, as God is neere at hand to all those who seeke him. Yea further, when as wee suppose, that we are indued with a true sauing faith, wee are to take heed, least we be deceiued with that common errour of men; who, when they are ignorant of God, and of his Word, and haue in their hearts scarce any shadow of true faith, yet they are not ashamed to professe that they doe, and alwayes did trust in CHRIST, whereas if any man doe doubt, and be-

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gin to examine their Faith whether it be true or counterfeit, the they are grieuously offended, and thinke they haue great injury offred. But we are to thinke farre otherwise, and knowing that true Faith is a very rare thing, not easily to flatter our selues in a false opinion of it, but rather to take a straite examination of our Faith, the which that wee may the better doo, we will now come to the fourth point; namely, to the signes whereby true Faith may be discerned.

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The signes are many, euen so many as there are in a Regenerate Man Spirituall graces, and seuerall parts of holinesse, all which come from Faith as from a Fountaine or roote; and therefore will certainly declare the sincerity of it, as good fruit and sweet water shew the goodnes of the tree and Fountaine: and therefore hee that would know

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how sustained his Faith is, must looke at the sincerity of his knowledge, loue, feare, reuerence, and obedience which he oweth to God: if these graces, be plentifull in his life, his heart is truely repleniſhed with faith, but if this fruit doe not appeare, his Faith is not a liuing tree planted by the riuers of Gods blessings, but a dead stocke hauing nothing but the outward forme of a tree. But we shall haue better occasion to intreat of the signes of true Faith, when we compare it, with that temporary Faith, which often hath place in the reprobate.

The fift question, is, whether this Faith may be lost, or no whereunto we answer, as hath beene said before of Regeneration in generall, that when it is once truly imprinted in the heart, by the finger of God, there it remaineth for euer and

and although it be subiect to many alterations, in regard of the greatnesse or meannesse of it, yea although it seeme sometimes to bee cleane dead at the root, bringing forth little or no fruit, yet there remaineth life hidden in the heart as there doth life and sap in trees in the middest of winter, when they seeme to be dead and withered. For the conuersion of a man from Infidelity to Faith, worketh such a totall and strange change in him, that it is impossible, that one should become of a faithfull man an vnbeleeuer.

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The last question is, how it commeth to passe, that of all the spirituall graces, which are in the mind, will, and affections of man, and of all the parts of mans holinesse, this onely should haue in it this wonderfull vertue and force to apprehend CHRIST and to

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make a man perfectly iust before the Iudgement Seat of Christ: and why not the true knowledge of God, vnfained loue, the feare of God, or a generall Holinesse of life and conuersation, should not as well iustifie a Man, as this one affection of confidence or affiance? Wherevnto we answere, that this means of iustifying men by Faith onely, doth most of all make for the glory of God (the which is the last end of the decrees and actions of God) for if Man were accounted righteous for his Holinesse or Loue, hee might impute his saluation to his owne desert: for perfect loue deserueth loue, and Holines will challenge life: as of due debt. But affiance implyeth a humble, loyall, and dutifull subiection, acknowledging the vnworthinesse, baseneſſe, insufficiency, and weakeneſſe of Man, and together the mercy, good-

goodneſſe, loue, fauour, bounty, truth, and power of God. This reaſon is vſed for this purpoſe, *Rom.* 3. 27. what law, or means of ſaluation doth take away all boaſting from Man, and ſo giueth all the glory of our ſaluation to God? not the Law of workes, or inherent holineſſe, but the law of faith: yea, of all the graces which are in Man, faith onely hath in it this naturall property to make a Man partaker of Chriſts death and righteouſneſſe, and ſo of ſaluation. For euen as a tenant inioyeth his houſe and lands, not for that hee loueth or feareth his Lord, or for any vertue wherewith hee is induced, but onely becauſe hee doth depend on his Lord, and ſo doth purchaſe vnto him worſhip and honour by relying himſelfe wholly vpon his loue, fauour, liberalitie, conſtancie, abilitie, and riches: ſo ſtandeth the caſe with Man, in

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respect of his saluation. For no grace saue onely this affiance on God, & on his mercy in Christ, can conuey vnto vs remission of sinnes and eternall life. In the which respect it is commonly said in holy Scripture; that Faith doth iustifie, not as it is a part of Mans Holinesse, whereof no one part, no not all the parts of it if any one bee wanting, will serue to make a Man righteous before God, but as it hath in it this proper vertue, to make the death of Christ, the death of the beleeuer, and so the righteousnesse arising of the said death the righteousnesse of the beleeuer; Rom. 6.7. *For hee that hath suffered death is iustified from sinne.*

Thus much of the obiect, Nature and attributes of Euangelicall Faith. It remaineth that before we proceed to the rest of the parts of Mans holines, we should declare the relatiō which it

is betwixt faith & them. It hath beene said of Faith in generall, that it is as it were the roote from the which other graces doe spring, in that it tieth vs to God the fountaine of all graces, as to the only giuer of all happinesse: the which thing is done of this Euangelicall Faith after a speciall manner. For in that it ioineth vs to Christ, it maketh vs partakers of the Spirit of Christ, or rather causeth an increase of all Spirituall graces. For Regeneration is, although not in time, yet in nature before Faith. Therefore this Faith is made the subiect of the Spirituall life of the new Man, euen as the heart is in the body, the fountaine of heate. Sacr. 31 Of iustifying Faith.

Gal. 2. 20. I liue, yet not I but Christ liueth in me, and in that I now liue in the flesh, I liue by the faith of the Son of God, who hath loued me, and giuen his life for me. Gal. 2. 20.

Peter saith that God did purifie the hearts of the Gentiles Act. 15. 9.

SECT. 3. of iustifying Faith.

that is, as it is expounded, verse 8. worke sanctification in them by faith. In the which respect, it is compared to the foundation of a house, whereupon the whole building standeth; and to the root of a tree which giueth heate, sappe, and life to all the parts of it, Col. 1. 23. *If ye continue founded and established in Faith*: and to a fountaine of liuing water. Ioh. 7. 38. *He that beleeueth in mee, out of his bellie shall flow Riuers of the water of life.* And therefore it is put before all other graces. 2. Pet. 1. 5. *Ioyne to your Faith vertue, and to your Vertue knowledge, temperance, patience, godlinesse, brotherly loue, and kindnes.* Hence it is, that it is vsually distinguished from the rest of the parts of Sanctification, they beeing called by the name of loue, or of the holy Ghost. 1. Thes. 3. 6. *Timothy hath brought vs tidings of your Faith and Loue.* So it is

Col. 1. 23.

Ioh. 7. 38

2. Pet. 1. 5.

1. Thes. 3. 6.

said

said, *Act. 6.5. That* Stephen *was a Man full of the holy Spirit;* not that Faith it selfe is not a worke of the holy Spirit, and a part of the spirituall holinesse of Man, but because it is the first worke of Gods Spirit, and the foundation of Mans holines and salvation, who must be by Faith freed from sinne and death, before he can be endued with positive holinesse and life. Thus the Apostle doth often exhort vs to sanctification and holines of life, by an argument drawne from Iustification which is the proper effect of Faith, as wee may see, *Rom. 6.14. Sinne shall not haue dominion over you, because you are not vnder the Law, but vnder grace.*

Sect. 3. *Of iustifying faith.* Act. 6.5.

Rom. 6.14.

But it may bee asked, how Iustification doth bring foorth Sanctification, especially seeing that to mans reason it is rather a motiue to a wicked & dissolute life, that by the multitude and

Sect. 1. *Of iustifying faith.*

haynousnesse of our sinnes the mercy of God, whereby they are pardoned, might the more appeare. *Rom.* 3. 7. and 6, 1. We answere that Iustification doth of necessitie bring forth sanctification, and that diuers wayes. For first, the sense of the vnspeakable loue of God, whereby we are deliuered from eternall damnation, doth inflame the heart of the beleeuer with a great loue of God, the which cannot bee shewed any other way, then by keeping his Commandements, and by labouring to glorifie his Holy name, by a holy life. Secondly, God doth sanc the faithfull not as stockes and stones, without requiring any worke, action, or duty at their hands, but so as that he maketh them to bee his fellow workers: not that Man can doe any thing of himselfe without the grace of God, but that man being endued

Rom. 3. 7. and. 6. 1.

and

and renued by grace, doth after a sort worke his owne saluation, not by any naturall vertue, but by the power of Gods spirit; and therefore, as Christ taketh away the guilt of sinne being committed, so the faithfull ought to endeuour that sinne be not committed. Otherwise, if they should still of set purpose commit sinne, they should crosse Christ in the worke of their owne redemption, defiling themselues with sinne, whom he hath cleansed with his bloud; yea, they should crucifie him againe, and tread vnder foot his bloud as a vile thing. Thirdly, the faithfull doe labour for Sanctification, as for the onely testimony of the soundnesse of their Faith, and of the truth of their Iustification. For Faith without the other parts of Holinesse, is but a dead and vnprofitable Faith. Lastly, the faithfull

SECT. 3. Of subduing flesh.

Sect. 3. *Of iustifying Faith.*

faithfull Man knoweth, that Faith is not of it selfe without the rest of Sanctification, sufficient for the attaining of salvation. For although it alone doth fully iustifie; that is, bring perfect remission of all manner of sinne whatsoeuer; yet, before that a Man can enter into the kingdome of Heauen, he must bee endued with perfect positiue Holinesse, the which cannot bee made perfect in the world to come, vnlesse it bee begun and carefully sought after in this life.

CHAP.

CHAP. V.

SECT. 1.

Of the hope of Man: first part.

THE second head of mans Holinesse, and Subiection, which hee is to performe to God, as to his King, is called Hope, the which floweth from Faith after a speciall manner; yea, in truth, it is nothing else but a particular faith, or an affiance on God for some particular good. For when as the Happinesse whereof Faith taketh hold, is not present but to come, either in part or in whole, there commeth on Hope, which is an expectation of the accomplishment of Gods promises already apprehended by faith. So that Hope can haue no place there, where Sect. 1.

SECT. 1. *Of the hope of Mans first state.*

where full and perfect happinesse is present. *Rom.* 8. 24. *Hope that is seene is no hope:* For how can a man hope for that which he seeth? That is, if the thing hoped, or which we desire, be present, then the nature of hope is cleane taken away and overthrowne: for it is impossible that a man should hope for that, as being to come hereafter which he presently enjoyeth. Whereby it appeareth that man in his first estate of happinesse, had either none or little use of this grace, because his happinesse was present. For howsoever the happinesse of Adam in his innocency were not so great and excellent, as that whereof the faithfull shall be made partakers in the world to come; yet he then enjoyed both perfect and present happinesse. Neither doth it appeare in the scripture that God did promise any other happinesse unto

vnto him, then that which hee presently enioyed; and therefore, it had not beene holynesse, but presumption and sinne for him to haue hoped or looked for anie other. How then can wee make hope a part of that holynesse wherein man was created. Wee answer that although *Adam* in his innocencie looked for no other happinesse, then that which hee did presently enioy, yet hee did hope that GOD would both continue that happinesse, and also reueale himselfe and his glory to him, after some other manner, then hee did at the first, and so encrease his present happinesse.

SECT. 1. *Of the hope of Mans first state.*

SECT. 2.

SECT. 2.

Of Desperation, or the Want of Hope.

MAns falling from Faith to Infidelitie, fell from Hope to Desperation (for so wee call that want of the hope of Salvation which is in all carnal men) neither could he otherwise doe. For as he who taketh away the roote and the foundation, taketh away the tree & the house, yea all that groweth on the one, and is built on the other: So when faith falleth, the whole holyneſſe of man falleth to the ground; but especially hope, the which hath a nearer conjunction with Faith, then other graces have, and is more naturally grounded vpon it: as it is said, *Heb.* 11. 1. *Faith is the ground-worke, or foundation and subſiſtence of things hoped for.* Heb. 11. 1

Nor

For happinesse must first be beleeued in the mind, and apprehended by the will, before it can be hoped for. So that seeing man since the fall, doth not by Faith depend on God, he cannot hope to receiue any good thing at his hands: neither doth he once thinke of any other happinesse, then is the enioying of of the carnall and sensuall pleasures of this present world. The which being ended by death, all the ioy, pleasure, and happinesse of one vnregenerate, seemeth to him to be at an end, as it is indeed. For either hee thinketh (as most carnall men doe) that he shall dye like a Beast, and that neither hee himselfe nor any other, shall be raised vp againe to life, to receiue either good or euill, or if he haue some knowledge and beliefe of the word of God whereby he thinketh that there shall be another world, wherein some shall haue happi-

SECT. 2. *Of Destruction.*

SECT. 2. *Of Differences.*

happinesse, others misery and sorrow, yet he being destitute of faith, whereby his sinnes should be remitted, and his person induced with perfect holinesse and righteousnes, can looke for nothing, but the eternall anger of God. Thus the Apostle describeth an Infidell, that hee is one without hope. *Ephes.* 2. 12. 1. *Thes.* 4. 13.

The signes whereby this Desperation may bee knowne, are these. First the generall signe of the want of any one grace, to wit, the want of other graces, which are in a man truly regenerate. For such is the nature of this renewed Holinesse, that where one part is present, there is no part wholly wanting; and therefore wee may know our selues to be without hope, if that we feele that wee are destitute of the true knowledge of God, of a liuely Faith which is the mother of Hope. Secondly, a pro-

proper signe of this Desperatiō is, when a man is not affected with an vnspeakable joy in regard of the life to come, but heareth it mentioned as an ordinary, cōmon, and light matter: wheras if he had any true hope of eternall glory, hee would be repleniſhed and euen raniſhed with ioy; and that in the midſt of all troubles and miſeries by the conſideration of it. But becauſe a man may more ſurely iudge, by that which he feeleth to bee in himſelfe, then by that which is wanting, therfore men are to gather this Desperatiō by theſe notes, to wit, by an immoderate care for the preſeruing, & prolonging of this preſent life, together with an exceſſiue feare of death in our ſelues, or ſorrow for the death of others, 1 *Theſ.* 4 13. *I would not haue you ſorrow for the dead, as others doe which haue no hope.* And ſuch other notes plentifully mentioned in the Scripture.

SECT. 8 *Of Deſperation.*

SECT.

SECT. 3.
Of renewed Hope.

Sect. 3. THe vse of this Hope is not so little in the state of Innocency, but it is as great in the state of Regeneration, in the which although Man bee restored to his former happinesse; yea, to more excellent happinesse then he had before, yet it is not present in this world as *Adams* was, but for the greater part to come in the world to come; and therefore, it cannot be here enioyed, but onely hoped for. If it be asked why God doth not grant to his Elect childre. the present fruition of that happinesse, especially seeing that the deferring of so great a good, cannot but bee very grieuous vnto them: *For as the desire when it commeth is a tree of life, so the deferring of*

the

the thing hoped for, is the drying of the bones. Prou. 13. 12. To this wee answere; confessing, that this deferring of the happines appointed for the faithfull is, and ought to bee very grieuous vnto them. For as hee who is poore, sicke, weake, in prison, exile, and in all kindes of miserie hath good cause to desire riches, honour, health, strength, libertie, and to see his owne natiue Country, his Parents, Kindred and Friends, and in briefe, to be happie; no lesse cause haue the Faithfull to desire to bee dissolued, and to be with Christ. But God hauing regard, rather to their good then to their desire, hath in wisdome appointed that it should bee otherwise, and that their happinesse should bee hoped for, for some space of time, before it bee enioyed. Yea, this delay is needfull for the good of the faithfull for that otherwise

SECT 3. *Of renewed Hope.*

SECT. 3. *Of renewed Hope.*

wise they could not bee prepared and made fit for the inioying of eternall Glory. And that in these respects.

First, in that the Faithfull are left for a while in crosses, troubles, sorrow, sinne, and all manner of misery, they haue time giuen vnto them to consider, both their owne naturall state how wretched they are of themselues; and also the excellencie of that Glory, which is prepared for them in Heauen, and so see and acknowledge the vnspeakable goodnesse of GOD, who hath freed them from the one, and will at the appointed time, bring them to the other. The which thing cannot bee so duely weighed and considered by man, when hee is in the state of eyther of extreame Misery, or of absolute Glorie, as it is by the Faithfull in this present life, the which is a mixt state

state consisting partly of Sinne and Miserie, and partly of Holinesse and Happinesse, partly of Life, and partly of Death: So that as a man cannot at any time so well discerne a thing to bee blacke or crooked, as when hee layeth it beside that which is white or straight; so the Faithfull doe more easily and truly conceiue their owne misery and GODS mercy in this life, wherein they do sensibly feele them both, then either they did before Regeneration, in which time they knew neither themselues nor God, or then they shall doe in the world to come, wherein their naturall misery is not felt in their owne bodies and soules, as it is in this life, but only remembred and beheld in the reprobate.

SECT. 7. Of renewed Hope.

Wherein God dealeth with sinfull man, as earthly Kings deale some-

SECT. 3. *Of renewed Repe.*

sometimes with rebels and malefactors, whom although they purpose not onely to pardon their offence, but also to receive into favour and loue, and so doe restore them from death to life, from shame to honour, yet they doe not at the first admit them into the highest degree of their favour, to their secret counsell, or to their personall presence. Thus did King *Dauid* deale with *Absolon*, 2. *Sam.* 14. 21. who after that hee was pardoned, and received into favour, was two yeares in Ierusalem before that hee saw the Kings face. And thus doe the faithfull, after that they are fully iustifyed from the guilt of their sinne, they doe not foorthwith rush into heauen, but remaine heere on earth, in the outward court of Gods palace, waiting till they may be admitted into the glorious presence of God in heauen. For wee are not to thinke,

thinke that there ought to bee the same manner of the first creation of Man, and of his Regeneration: and that as in the first, so also in the 2. birth, Man ought incontinently as soon as he doth exist, to be made perfectly happie, as if happinesse were a small and light matter, which might bee lost in one moment of an houre, and recouered in an other. And therefore, wee are to put a difference betwixt the first and the second happinesse of Man: the first, beeing giuen immediately by God, whereas the other is gotten, although not by the helpe, yet by the meanes of Man; who is in some sort to worke his owne saluation, and must bee indued in this life with some measure of grace, whereby hee may be prepared for the fulnesse of it in the world to come: the which thing cannot bee done, vnlesse his saluation bee deferred: for

Sacr. 3. *Of renewed Hope.*

SECT. 2. Of renewed Hope.

otherwise there would be no triall of his faith, and loue; yea, no vse of hope, patience, prayer, and such other Spirituall graces, for the working whereof God doth deferre the happinesse of his Elect. This the Apostle doth plainely teach vs, Rom. 8. 24. 25, 26. saying, *If the thing hoped for be seene, hope is no hope, for how can Man hope for that hee seeth? but if we hope for that wee see not, then we doe with patience abide for it. Likewise* (our hope being thus deferred) *the spirit helpeth our infirmities in praying for vs, with sighes which cannot be expressed.* Thus we see how it commeth to passe, that hope hath so necessary and great vse in this third estate.

Rom. 8. 24. 25, 26.

Now we are to declare the Nature of it more particularly, by shewing first, what it is: Secondly, what relation it hath to faith: thirdly, what are the vses and

and commodities which it bringeth: lastly what are the signes, by the which it may be knowne For the first: Renewed hope is an expectation of celestiall glory or of eternall glory in heaven. This definition giueth vs to vnderstand, that the obiect whereat this holy affection aymeth and looketh, is not present but to come, and yet not any future thing, but that which is good, for not only hope, but all other affections, and the whole will of Man, yea euen when they are sanctified, and in their pureſt and holieſt eſtate, do abhor and eſchew all euill whether preſent or future and doe cleaue onely to that which is good for Man. And yet not any future good is the obiect of this Hope, but the chiefeſt good, which indeed is all manner of good, and euen Happineſſe it ſelfe. For ſo wee are to thinke, that as Faith tru-

Sect. 3. *Of renewed Hope.*

SECT. 3. *Of renewed Hope.*

steth in God for happinesse, so Hope waiteth for it. And although both Faith & hope somtimes take hold of a particular good, as *Abraham* both trusted and hoped in God for *Isaac*: and as the man sicke of the palsey did for bodily health, yet neither Faith nor hope rest in a particular good; but onely through it looke at the generall good, vsing it as a meanes, way, token or pledge of the generall good and happinesse. Yea further, there is this difference, that faith and hope doe for the most part apprehend a particular good, whether it be a temporall blessing, or a spirituall grace doubtingly, vnles their be a speciall promise of it, as was the which was made to *Abraham* of *Isaac*, as not being absolutely needfull for their happinesse and therefore, not needful to be granted by God: but they by hold on happinesse, which is

the vniuerſall good without doubting or any exception whatſoeuer. So that by hope, we meane hope of eternall glory, in the which ſenſe this word is vſed throughout the writings of the Apoſtles. Laſtly, the obiect of Hope is not any terreſtriall good or happineſſe, as was that wherein *Adam* was created, but a celeſtiall happineſſe, as it hath beene in part deſcribed heretofore. In the ſecond place, we are to declare the nature of hope, by compaſing it with Faith, with the which it agreeth in theſe reſpects: Firſt, Faith is the cauſe, and as it were the mother of hope; for a man cannot hope to come to heauen, vnleſſe he be firſt caught by Faith the right way, & true means of ſaluation. Yea, he is more then mad who thinketh once to enter into the glorious preſence of God in heauen, beeing not firſt clean-

SECT. 3. *Of reuiued Hope.*

SECT. 2. of renewed Hope.

sed by faith from the filthineſſe of his ſinne, but whom Faith iuſtifyeth, him Hope glorifieth. Againe, as Faith bringeth forth Hope, ſo Hope like a louing and gracious Child cheriſheth and vpholdeth Faith: For how could any man relye himſelfe wholly on God for happineſſe, if, as there is nothing but miſery to be ſeene in this world, ſo there were no good to bee hoped for hereafter. Whereas this queſtion may bee moued, whether that Faith can poſſibly bee without hope, as if a Man ſhould truſt in God without regard had to any reward; yea, though he knew neither of Heauen nor Hell. To this we anſwer, that ſeeing God hath ſo plainely reuealed his will touching eternall glory, prepared for the faithfull, we are not to thinke that hee hath Faith who is deſtitute of hope, as appeareth, 1. Cor. 15. 1. 2. ye

if we do generally consider the Nature of these Graces, wee shall find that if God had reuealed nothing of the life to come, Man might haue beleeued not onely without hope, but euen against hope, seeing no likelihood of obtaining any good, and as it is said of *Abraham*, *Rom.* 4. 18. *Against all hope to beleeue in hope.* In the which words, wee see that *Abraham* beleeued with Hope, and against Hope: That is, that hee had a generall and confused hope, whereby he certainly looked for the accomplishment of Gods promise, although hee saw no particular meanes or manner how it should be accomplished. Sect. 3. *Of renewed Hope.* Rom. 4. 18.

In like manner, Faith beeing affiance in GOD for happinesse, doth necessarily imploy himselfe either present or to come; and therefore, when it seeth no pre-

SECT. 3. *Of renewed Hope.*

sent happineſſe, it incontinently bringeth forth hope to waite for it in time to come: yet it is not needfull that this happineſſe ſhould be particularly determined, & defined, what, whē, where & how it is to be hoped for. For if it had pleaſed God to haue appointed it ſo, it had beene ſufficient; for man liuing in this miſerable ſtate to hope that God would make him happie, although no particular circumſtances of his happineſſe had beene ſet downe. But now our hope is not confuſed, for wee know when, where, and in what manner wee ſhall be happie, as hath beene declared. So that heere wee ſee how Faith and Hope doe differ. Faith looking at happineſſe in generall, without minding the particulars of it. But our hope teacheth vs to looke for one certaine happineſſe, which is the inioying of the glorious preſens

sence of God, of Christ, and of the holy Angels in Heaven, where, before many ages passe ouer, all the Elect shall meete.

SECT. 7. Of renewed Hope.

Now we come to the cómodities which the faithfull reape by Hope, and that especially in these respects. First it strengtheneth them against all crosses, miseries, and euils whatsoeuer may befall them in this life, whereby their Faith might bee shaken, and they ouercome, and euen swallowed vp of griefe, sorrow, shame, impatiencie and distrust: against all which they are comforted and vpheld, by calling to mind that vnspeakable happinesse which abideth them in heauen: euen as the Husbandman indureth all manner of toile in hope of harvest, and as the Marriner is not dismayed with any tempest when he seeth his harbour and hauen to be neere at hand. In regard whereof the Apostle cal-

SECT. 3. Of renewed Hope.

leth hope the helmet of a Christian, whereby his head euen his Faith is armed against all assaults. Secondly, hope serueth to preserue and increase in vs all the other parts of Sanctification, it maketh the faithfull Man to contemne all the vaine delights and pleasures of this world, all which are not a shadow of that Ioy, whereof hee shall bee made partaker. It maketh him clense himselfe from all sinne, that hee may enter into Gods presence, and sit at the heauenly banquet in his wedding Garment. Thus wee

Ioh. 3. 22.

read, *Ioh. 3. 2. 3. When Christ appeareth, we know that we shall be made like to him in glory: and therefore euery one who hath this hope purifieth himselfe, that hee may bee holy, euen as hee is holy.*

Lastly, these vses of hope may be vnto vs true and infallible signes whereby we may try and

ex-

examine our selues, whether this grace bee effectually wrought in our hearts or no. For if wee bee as (most men are) dismayed vtterly and euen cleane out of heart, when as any worldly euill, as pouerty, contempt, shame, slander, reproach, sicknes, losse of goods, of Friends, or any other such crosse doth befal vs, it is euident that we haue not this helmet of hope, by vertue whereof the godly do not only not despaire, but so much the more reioice in their greatest miseries; whereas the vnbeleeuers are stricken dead with the least crosse that doth befall them.

SECT. 2. *Of reuiued Hope.*

Againe, if wee finde in due examination that our mind, affections and desires, are set wholly or chiefly vpon the Pleasures and Profits, the Riches and Dignities of this world, and that we haue small care of our estate in the world

to

SECT. 3. *Of renewed Hope.*

world to come, little or no delight in spirituall exercises, in reading, meditating and hearing Gods Word, in praying to God, and in performing the actions which tend to Godlines, let vs not deceiue our selues, for we are as yet without hope of eternall saluation: yea, whosoeuer hee bee that beeing thus affected, sayeth with himselfe or to others, that hee hopeth to bee saued as well as others, the which is the common opinion and saying of carnal men, his hope is nothing but a vaine presumption, the which will not be any way profitable vnto him.

CHAP. VI.

SECT. I.
Of the Feare of GOD.

NOw wee are to proceed in declaring the subiection, which man being in the state of Innocencie did owe to God as to his King and liege-Lord, who may of right require at the hands of his subiect and servant as trust and hope, so also feare. *Ios.4.14. 2.Kings 8.40.* But it may seeme that Faith and feare cannot agree together. For how can man both feare to receiue euill at the hands of God, and also by Faith trust for Happinesse, which is all manner of good. For answer hereof, wee are to consider, that the feare of Mans first estate, was not such a slauish feare, as rebels *Sect.1.* *Ios.4.14. 2 Kin.8.40*

SECT. 1. *Of the feare of God.*

bels and malefactors beare toward seuere and righteous Magistrates; or sloathfull and carelesse Seruants to their Masters, but that feare wherewith loyall Subiects are affected toward their naturall Kings, and dutifull Children toward their louing Parents, whom they feare; not in regard of any deserued punishment, for there is no offence committed; but because, First, of the power and authoritie which they haue ouer them. Secondly, in regard of their maiestie compared with their owne meane condition. Thirdly, in regard of the infirmitie of their owne nature, whereby they may fall into some offence, and so displease and dishonour them, and shew themselues vnthankfull for so many benefits receiued.

For the first, it is agreeable both to the Word of God, and euen to reason it selfe, and to the

the nature of Man, to feare all those who haue authoritie ouer them. Thus the Subiect ought to feare the Magistrate, *Rom.* 13.7. The Seruant the Master, *Ephes.* 6.5. The Sonne his Father, the Wife her Husband; and thus Man is commanded to feare GOD, *Leuit.* 19.4. The which Cõmandement is a part of the Morall law, and therfore it belonged to Man in the state of Innocencie. This the Heathen Oratour witnesseth; saying, All they who are in the hands and iurisdiction of any other doe feare. For although they be perswaded of their loue and mercy, yea of their owne innocencie, yet they doe consider, not onely what they will do, but also what they may doe.

SECT. 1. *Of the feare of God.*

Rom. 13.7.

Ephes. 5.5.

Leuit. 19.4.

The second cause of this feare, was the surpassing and incomprehensible Glorie and Maiestie of GOD; the which being fully reuealed hath

SECT. 1. *Of the feare of God.*

force, not onely to astonish and amaze, but also to confound and consume any creature what soeuer; yea, although the said creature bee not stained with sinne, and so not subiect to the anger of God. For euen as a brittle glasse, being filled with some extreame strong liquor, cannot but burst in sunder, not because of any antipathie which is betwixt them, but because the glasse is not of sufficient strength to containe the liquor: So is it with the creature when GOD doth appeare in perfect glory, in regard Esay, 6. 2. wherof, the Angels themselues are said to couer their faces least they should behold it; how much more then hath man, who is but dust and ashes, and whose life is in his nostrils, just cause of feare. Yea the bruit beasts, and senceless creatures themselues, who neither sin, nor can sinne, are

are said to be affected with this feare of the glorious Maiestie of GOD. Thus wee reade, *Psal.29. The voyce of the Lord,* shewing it selfe forth in power and glory, *doth breake the Cedars of Libanus. It maketh them skip like young Calues, yea it maketh the Desart to quake; the Hindes to calue, the Mountaines to smoke*; and in briefe, all creatures whatsoeuer to melt away before his face. And thus did Man feare GOD in the state of Innocencie, for although he had daily conuersation with God, yet hee knew that as a vessell of Glasse, clay, or any brittle matter, often meeting with vessels of brasse or yron, may easily get a knocke, and so be broken to shiuers; so might hee bee confounded by the glory of God, if God did at any time reueale the same fully vnto him.

SECT. 1. *Of the feare of God.*

Psalm. 29.

Thirdly, man being in his first state

SECT. 1. *Of the feare of God.*

state had iust cause to feare GOD, in regard of the weakenesse and mutabilitie of his owne nature, which might easily bee ouercome with some temptation, and that in regard of the freedome of his Will, which might easily forsake God and embrace euill: by the which meanes, hee should not onely be subiect to the anger of God & to eternall death; but also, displease and dishonour God, who had shewed himselfe so louing and bountifull a Father and Creator vnto him.

Thus we see the causes of this feare, now wee are to consider the vses of it. First, it serued as a bridle to restraine Man from falling from God by Disobedience. For although man in this holy estate did obey God more for Loue, then for feare of Punishment, yet it pleased God to vse all meanes possible to keepe him

him from sinne; and therefore hee propounded, not onely the reward of life to his obedience, but also the punishment of eternall death to his disobedience whensoeuer it should happen, as wee read, *Gen.* 2. 17. *In the day wherein thou shalt eate of the tree of Knowledge of good and euill, thou shalt incontinently die.* Gen. 2. 17.

SECT. 8. *Of the feare of God.*

Secondly, this feare serued to keepe man as from sin, so from all presumptuous, bold, and vndecent behauiour in respect of GOD: For wee know, as it is commonly said; Familiar conuersation will easily breed contempt. Lastly, man was by this feare put in mind, and made to acknowledge as the basenesse, infirmitie and mutabilitie of his owne nature; so also the infinite Power, Authoritie, and Maiestie of GOD.

SECT. 2.

SECT. 2.
Of the want of Feare.

Sect. 2. THe third head of Mans rebellion, is the want of the aforesaid feare of God: for since the fall Man hath no regard, either of the power, might and Maiestie of God, or yet of the weaknesse of his own nature as hee had before, but conceiveth amisse both of God and of himselfe. But what maruell is it that man doth not feare, in consideration of the weaknesse and mutabilitie of his nature which may fall into sinne, when as hee feareth not the Iustice of God, and his eternall anger due vnto himselfe for sinne already committed? For if Man in his Innocencie had iust cause of feare, as hath beene declared, how much more ought hee being sinfull?

For

For if hee beeing righteous is scarcely saued, how should hee now appeare, before the Iudgment or Seat of GOD, beeing guilty of sinne? And yet Man in this sinful state hath although greater cause of feare, yet lesse feare then he had before; yea, in truth none at all, but is benummed with a senceleſse security, hauing no remorse of conscience, nor feare of punishment for sinnes committed, neither standeth in awe of the glorious presence of God. This appeareth both by the testimonie of Scripture in many places; as namely, *Rom.* 3. 18. where a carnall man is described by this note; *That he hath no feare of God before his eyes:* as also, by dayly experience which sheweth vs, that very few in the world doe in their actions regard, whether they be good or bad, whether pleasing or displeasing to God, and so

SECT. 2. *Of the want of Feare.*

Rom. 3. 18.

SECT. 2. *Of the want of feare.*

so whether they bee such which will bring vpon the doers some heauie Iudgement or no: whereas if mens hearts were possessed with the feare of GOD, they would thinke him to bee alwayes present with them, and to behold their doings, and so they would be both restrained from euill, and pricked forward to doe good, but wee see it to bee farre otherwise: for in committing sinne, men thinke that they are safe, and all is well, if they can doe it so secretly, as that they may auoyd the shame, slaunder, reproach, and anger of men, together with the punishment prescribed by humaine Lawes. But wee need not stand in the inlarging of this point, which is so manifest.

SECT. 3.

SECT. 3.
Of renewed Feare.

THe third head of renewed Subiection, is the feare of GOD, the which is a singular grace and hath great vse in Regeneration, howsoeuer it may seeme to fight with Faith and Hope more then it did in the state of Innocencie, seeing that the faithfull cannot loose that holy and happie state wherein they are placed: and therefore need not feare any euill, being not onely happie, but also sure to continue so for euer. To this we answer, that although the feare of eternall death and miserie cannot stand with perfect Faith and Hope, whereby life and happinesse is certainly expected, yea although the faithfull need not feare the mutabilitie and freedome of *Sect. 3.*

SECT. 3. *Of renewed Feare.*

of will, being certaine of their finall perseuerance in Faith, yet there are many causes by the which they ought to be moued to feare God. Hither wee are to referre the causes of feare in the state of Innocency, whereof the most ought to be of more force to moue the faithfull to feare God, then they were to Man in his pure estate. For shall man being in happy Innocencie, the holy Angels being in perfect glory; yea, the brute and senceless creatures, feare in regard of the glorious Maiestie of GOD, and shall the faithfull being sinfull and miserable, not bee affected therewith? But we know that the seruants of God haue alwaies feared his glorious presence. Tho the people of Israel make it a impossible thing, that a Man should see the glorie of God and liue. And *Manach Samsons* Father, saith, *Iudg. 13.*

We shall dye because wee have seene God. Further, the Faithfull are not freed from the feare which the committing of sinne bringeth with it, for although they know that no sin, though neuer so hainous, can depriue them of the eternall loue of God in CHRIST, or of eternall Saluation, yet they ought so much the more to feare to displease or dishonour God, then *Adam* did in his Innocencie, because God hath shewed himselfe more louing gracious and bountifull to them in their Regeneration, then he did to *Adam* in his first Creation; for God sheweth his loue farre more in bringing some few from the common death of Mankind to Eternall saluation, then he did in Creating all in a common state of Life. Neither are wee to thinke, that the Faithfull liuing in this world, are so exempted from sustaining

SECT. 7. Of renewed Feare.

SECT. 3. *Of renewed Feare.*

the punishment of sinne, as that they doe not in this regard also feare God: for although (if we speake properly) it cannot stand with the justice & equitie of God to punish the faithfull for their sinnes, the which hee hath already punished to the full in the death of CHRIST, yet the fatherly chastisements which he layeth vpon them for their great and presumptuous sinnes, to keepe them and others from committing the like, are often so sharpe, as that they doe not without cause seeme to bee grieuous and fearefull punishments. Hence it is, that this Sentence is annexed to those grieuous Iudgements which befell any of the people, *Deut.* 19. 20. *That all Israell may heare and feare the Lord.*

The vses of this Grace are as before, to restraine the Faithfull from sinne, for although that

that be true which the Heathen Poet saith: *Oderunt peccare boni virtutis amore: oderunt peccare mali formidine pœnæ*, yet two motiues are more effectuall then one, especially in this corrupt state, wherein the faithfull retaining some reliques of their corrupt nature, are often frayed from sinne by feare, when as the loue of God is not able to restraine them. *Prou.* 16.6. and 3.7. and 14.16. *A wise man feareth and eschewth euill.* In this respect, *The feare of God is called the beginning of Wisdome*; that is, of an holy and vnblameable life, *Psal.* 10. 10. *Prou.* 11.7. Because the godly man doth alwaies behaue himselfe, as in the presence of the great and fearefull GOD of Heauen. Hitherto the rest of the vses mentioned in the first Section of this Chapter are to bee referred, which it is not needfull to repeate.

SECT. 3. *Of renewed feare.*

Prou. 16.6. &c.

Psal. 10. 10. Prou. 11.7

SECT. 3. Of renewed Feare.

Yet there is one speciall commoditie which the faithfull reape by this grace, to wit, immunitie from temporall plagues: for euen as it is said of a fierce and roaring Lion, that in the heat of his rage hee spareth those beasts which yeelding themselues to his power, do by feare and trembling aske mercy at his hands, so when as God is so prouoked to anger by the sinnes of his seruants, that no prayers or vowes can pacifie him, yet the submisse feare of his wrath doth quench the burning heat of it: by the which meanes it commeth to passe, that this feare of God doth not breed any trouble or disquietnes in the mindes of the godly, but rather freeth them from the feare of all euill whatsoeuer: and therefore to conclude this Chapter, euery faithfull man ought to labour with all care, both to haue in him

and to expresse in his whole life and behauiour, this singular grace of the feare of God, that so he may call God his feare, as hee is called *The feare of Isaac*, *Genes.* 31.42.53. where *Iacob* doth sweare to *Laban*, by the feare of his Father *Isaac*; that is, by God, whom onely and no other thing in the world *Isaac* feared. Thus we are exhorted, *Heb.* 12.28. *Let vs labour to serue GOD with reuerence and feare. For euen our God is a consuming fire.*

SECT. 3. *Of renewed Feare.*

Gen. 31.42 53.

Heb. 12.28

CHAP. VII.

SECT. I.

Of the subiection which Man in his Innocencie did owe to GOD, as to his Father.

THus wee see the first part of Mans subiection with the particular duties thereof;

Sect. 1.

SECT. 1. *of filiall subiection.*

the second kind of Subiection, is, that which the Sonne oweth to the Father: For GOD was to Man in the state of Innocencie, not onely a liege-Lord and soueraigne King, but also a gracious and louing Father: and that by vertue of the first Creation, the which is a kind of generation. For the Creatour giueth being and existence to the Creature, as the Father doth to the Sonne. Yet not all the creatures are in this respect to bee accounted or called the sonnes of God: no more, than men doe account those senceless things which they fashion and make of clay, wood, or any such matter, to bee their children although they be their workmanship; and therefore, there is somewat else in Man which maketh him the Sonne of GOD; to wit, the likenesse or similitude of man to God: for Man doth resemble GOD, so

so as wee see the Sonne doth his Father, not in the outward shape of his body, for God hath no shape, neither can bee resembled to any thing, that either is, or can bee imagined, but in the inward Holinesse of his soule, the which is called in Scripture, *The Image of God*, whereof more hereafter.

SECT. II. *Of filiall subiection.*

Yet this is heere to be noted, that although Man bee by his originall and naturall state, the sonne of God; yet hee is not so his sonne, as is the second person of the God-head: who partaketh the very essence of the Father, whereas Man hath not in him any part of Gods essence, but onely a shadow, or light resemblance of it. So that the second person is the Sonne of GOD, as is the naturall sonne begotten by any man; and therefore, is of the substance of his father not differing from him in any respect, saue onely

SECT. I. Of filiall subiection.

that the one is the Father, the other the Sonne: but Man is the sonne of GOD, so as hee who is a sonne by some accidentall meanes; as by law, by adoption, by tuition, by susception, or by any other way beside naturall procreation. For these sonnes do not participate the nature and essence of their fathers, but onely doe resemble them perhaps in countenance, conditions, name, or in some such outward respect; whereas in nature, kind, and substance they are farre differing from them. But to proceed: Man being not a sencelesse, or bruitish, but a reasonable Creature, is the sonne of God, and not he only, but also all the holy Angels, who being likewise indued with the image of God, are called the sonnes of God, Iob. 1.6. *The sonnes of God came on a day, and stood before the Lord.* And thus *Adam* is called

Iob. 1.6.

Lab.

Luk. 3.38. *The sonne of* Seth, *the sonne of* Adam, *the sonne of* GOD. This fatherhood is the chiefe, and as we may say: the Father of all other kindes of fatherhood. Hence it is that Christ forbiddeth vs, *Math.* 23.9. *To call any our Father here on earth, because wee haue one father in Heauen*, whom we must all acknowledge to be our first, chiefest, highest, and best Father.

SECT. 1. *Of all subiection.* Luk. 3.38.

Math. 23.9.

And therefore, looke what duties any Sonne oweth to any terrestriall Father, the same ought Man to performe much more to GOD his heauenly Father, as namely; First, that hee reuerence him: secondly, that hee imitate him: and thirdly, that hee seeke vnto him for those things, whereof hee standeth in need. For the first, to reuerence is, In an ingenuous find of awe to giue honour as to one who is euery way

SECT. 1. *Of filiall subiection.*

our better and Superiour, as the Father doth excell the Sonne in wisedome, strength of body, in age, authoritie, and in all other respects. This duty God requireth, Mal. 1. 6. saying by the Prophet. *The Sonne doth vse to honour the Father, and therefore if I bee a father, where is my honour?* Yea in truth wee may well thinke, that this affection of reuerence is too meane to be giuen to God, whose authoritie ouer man is so great, that it requireth rather a just feare, then this modest awe, as his incomparable excellencie doth deserue rather glory then honour.

Mal. 1. 6.

The second duty due to God in regard of this Fatherhood, is Imitation, the which Fathers doe, and that justly require of their Children, whom they do not suffer to vse the fashions and behauiour of strangers: but rather doe conforme them

to their owne conditions, manners, and gestures. Yea children for the most part doe performe this duty of their owne accord: for they being of the same constitution of body and disposition of mind, whereof their fathers are, and hauing beene continually brought vp in beholding their manner of life, cannot so degenerate but that they will, more or lesse tread in the steps of their Fathers. *Iob.8.39. If yee were Abrahams children, yee would doe the workes of Abraham.* In like manner, Man in this his first state, did wholly fixe his eyes on God, as on the onely perfect patterne of Holinesse, making his actions presidents and examples for imitations, so farre forth as they might bee followed by him; the which caution is necessarily to be added: for it were not holinesse, but presumption, and

SECT. I. *of Shame of Nakednesse.*

Iob.8.39.

SECT. 1. *Of filiall subiection.*

and great impietie, eyther for man or Angell to take vpon him to imitate God in the actions of Omnipotencie, and in such other respects which are not agreeable to the condition of any creature: otherwise, man may and ought to imitate God, as CHRIST teacheth vs,

Math. 5. 45 *Math.* 5. 45. saying, *Doe good to them who doe euill to you, that so you may bee,* or may appeare to bee, *the sonnes of your father in Heauen, who suffereth the Sonne to shine and the Raine to fall vpon the just and vniust: be yee therefore perfect as your heauenly Father is perfect.*

The third and last duty belonging to this head is Supplication for things needfull: for as Children in all their wants and necessities, haue straightway recourse to their Parents in assured confidence of hauing their wants supplyed by meanes of that tender affection,

which

which parents beare to their children; so ought Man vpon euery occasion to seeke by humble prayer at the hands of his Heauenly Father, whose loue farre exceedeth the affection of any earthly Father or Mother to their children. This Christ himselfe (who in all his doctrines which hee deliuereth, hath recourse to the first creation of Man) teacheth vs, *Math. 7. 9. What man is there among you, which if his sonne aske him bread will giue him a stone? If ye then which are euill can giue to your children good guifts, how much more shall your Heauenly Father giue good things to them that aske?* To this agreeth the practise of Christ, who in that forme of prayer which hee propounded to his Disciples taught them to pray to GOD not as to their Master, Lord or King but as to a louing Father, *Math. 6. 9.*

SECT. 7. *Of filiall subiection.*

Pray.

SECT. 1. Of filiall subiection.

Pray after this manner; Our Father which art in Heauen. Lastly, if it bee heere obiected that there could not be any vse of this duty in the state of perfect happinesse, wherein nothing was wanting, and therefore nothing could be asked: we answere, that Mans happinesse although it were perfect. Yet it might haue beene greater, and that hee had not so many blessings, but that hee might by prayer haue obtained moe at the hands of God.

SECT. 2.
Of the want of filiall Subiection.

Sect. 2. IT hath bene declared that of all earthly creatures, Man only was created the Son of God endued with the Image and likenesse of God the Heauenly Father, in perfect holines and happinesse:

pinesse: the which when as hee did loose by his disobedience, hee did together loose the name, title, and prerogatiue of being the Sonne of GOD. Yea withall, hee lost all abilitie of performing any duty to GOD, which the Sonne oweth to his Father, beeing now affected to GOD not as a dutifull Sonne, but as an vngracious, stubborne, and lewd Runnagate, who hath openly forsaken, and disclaimed his Father. For (that wee may insist in those duties which are named in the former Section) hee is so farre from yeilding due Honour and Reuerence to him, that hee doth euery way dishonour him, hee standeth in no awe, neither maketh he any reuerent account of the presence of God, yea farre lesse then of the presence of any sinfull Man like to himselfe, in whose sight.

SECT. I. Of the want of filiall subjection.

SECT. 7. *Of the want of filiall subiection.*

sight he would bee ashamed to commit any hainous sinne, or to speake any filthie word without vsing some preface of reuerence vnto him: whereas the consideration of Gods presence and of the reuerence due thereunto, cannot either restraine him from sinne, or any thing abash him in committing it. Further whereas the Sonne should honour his Father by yielding humble attention, and carefull obedience to his sayings and Commandements; Man doth in this respect so notoriously dishonour God, that it is a shame to speake, how base and vile account he maketh of Gods word, how he doth continually without any remorse of conscience or shame of face, breake euery one of his Commandements. But we will not stand in amplifying the irreuerent behauiour of Man towards God.

SECT. 2. *Of the want of filiall subiection.*

As touching the second duty; which is, Imitation of God: we know that the Heauens are not so farre distant from the Earth, or the East from the West, as the wayes of Man are from the wayes of God. Yea, as CHRIST telleth the Iewes plainely, *Ioh.* 8. 41. Man hath changed his Father, and therefore he doth the workes of his new Father the Deuill, his lusts raigne in Man, he is a liar, and the father of lies. He fell away from God, and this his damnable Rebellion Man did imitate, and so continueth following his example, motions and intisements in all things. Lastly touching Supplication which we make the third filiall duty, Man is so wholly alienated from God, that what necessitie soeuer doe pinch him, he hath not either the mind or the will and as we vse to speake, neither the heart nor the face once to goe.

SECT. 1. Of the want of filiall subiection.

goe to God by humble Prayer for helpe. He flyeth to worldly meanes, as to his owne wisdome, strength, and friends: and if all faile, yet he will rather seeke for helpe by Sorcerie and Witchcraft at the hands of his new Father the Deuill, then he will by prayer call vpon the name of God. Thus we are all vnregenerate men affected, howsoeuer in shew of religion, or as a common Prouerbe they will sometimes say, God helpe me, or God be mercifull to me: whereas in truth they being destitute of faith, haue no confidence in God, neither any hope of obtaining any thing at his hand. Neither is there any cause why they should thinke otherwise: for God doth not heare and helpe, but detest and plague vnbeleuers.

SECT. 3.

SECT. 3.
Of filiall Subjection renewed.

THus we see how Man is altogether spoyled by the malice of Sathan of this excellent dignitie of being the Sonne of God, but by the mercy of God he recouereth it in the State of Regeneration, in as ample manner as hee had it in his first Creation. For as all naturall men are in *Adam* vngracious bastards; So they become Sonnes of God in Christ, not by partaking his eternall and essentiall filiation (whereof no Creature is capable) but by being renewed, and made conformable to the Holinesse of his humaine Nature. For as Man lost this dignitie by loosing this Image of God, to wit, his perfect holinesse, *Sect. 3.*

SECT. 3. Of spirituall subiection vnto God.

holinesse, by vertue whereof he onely of all earthly creatures was the Son of God; so being now by the Spirit of God restored to the said image of God, hee is together restored to the dignitie of being the Sonne of God. Ioh. 1. 12. *As many as beleeued in him to those hee gaue power to bee the Sonnes of God.* For as we read, 2. Pet. 1. 4. *We are made partakers of his diuine nature,* (that is the Image or resemblance of the diuine Nature) *in that wee flye the corruption of lust which is in the world.* From this prerogatiue of being the Sonnes of God, the Scripture, (speaking to men according to the manner of men, whose sonnes doe in time enioy their Fathers possessions) stirreth vp the Faithfull to an vndoubted expectation of eternall glory. *Gal.* 4. 7. *Wee are no more Seruants, but the Sonnes and heires of God, through Christ:*

Ioh. 1. 12.

2. Pet. 1. 4.

and

and *Rom.8.17. If we bee Sonnes, then are wee heires: the heires truly of God, and the fellow heires of Christ*: and 1. *Ioh.3 2. Wee are now the Sonnes of God, although our inheritance doth not appeare till Christ appeare.*

SECT. 2. *Of filiall subiection restored.* Rom.8.17. 1.Ioh.3.2.

Now to proceed: as the faithfull are restored to this dignitie; so they are indued by the Spirit of God with the disposition belonging to it, being so affected to God as children ought to bee to their naturall Fathers. They reuerence him aboue all things in the world, in word and deed, in mind, heart, and in all their behauiour. The great securitie and certainty which they haue of their owne good estate, doth not make them any way presumptuous, neither doth the familiarity which God vouchsafeth to haue with with them as with friends, *Iob.15.15.* Breed in them any contempt

of

SECT. 3. *Of ſtill ſubiection required.*

of GOD, but they ſtand continually in awe of him, and of his glorious preſence, yeilding to him his due honour, both in word, deed, and affection, whenſoeuer they haue any occaſion to deale with him. This wee may obſerue, as in the other ſeruants of GOD, ſo eſpecially in *Abraham*, who although *hee was the Friend of GOD*, as hee is called, *Iam.* 2.23. And had familiar conuerſation and talke with GOD, as one Friend vſeth to haue with another, yet hee durſt not ſpeake the ſecond time to GOD in the behalfe of the Sodomites without vſing ſome preface of reuerence; ſaying, *Gen.* 18.27. *Behold, I haue taken vpon mee to ſpeake to GOD who am but duſt and aſhes.* And againe, *Verſ.* 30. *Let not my Lord bee angrie if I ſpeake for them.* This affection of the Faithfull is deſcribed

Iam. 2.23. 2. Ch. 20.7 Iſa 41.

Gen. 18.27 30.

described *Psal.* 123. *As the eyes of the Seruant are vpon his Lord, and as the Handmaid doth modestly waite in presence of her Mistris; so are wee affected to God.* Likewise, for the second duty which is Imitation, the faithfull Man endeauoureth by all means to conforme himselfe to the absolute puritie and holinesse of God. Whereof the Apostle hauing wise consideration, vseth the examples of Christs death and resurrection as most forcible arguments, to enforce the mortification of sinne, and the viuification of all Holinesse in vs. *Rom.* 6. and *Ephesians*, 5. 1. *Bee yee followers of God as beloued Children.*

SECT. 3. *Of the subsection renewed.* Psal. 123.

Rom. 6. Ephes. 5. 2.

Lastly, as a sonne being pinched with any griefe or want, doth straight way run to his Father for reliefe; so doe the faithful in the manifold miseries and crosses of this present life seeke

SECT. 3. *Of filiall subiection vnto God.*

seeke for helpe at the hands of their heauenly Father. For the which purpose they are indued with a notable guift of God, called the Spirit of Prayer; that is, the grace, ability or faculty of praying wrought in them by the holy Spirit. This grace of God is diligently to be declared and considered, for that of all the parts of Mans holinesse, none is a more vnfallible signe of true Regeneration, then is this guift of prayer, whereby a Man is made able, willing and ready, to pray aright vnto God as the present occasion doth require. For this guift consisteth of many particular graces of Gods Spirit, the which are needfull for the right performance of this duty, and cannot bee found in a carnall Man. First there is required the true knowledge of those things which belong vnto the good and happy State of Man, which

is not attained but by the worke of the holy Spirit, *Rom.* 8.26. *We know not for what to pray, as we ought, but the spirit helpeth our infirmity.* For all men generally and naturally feele their temporall wants; as pouertie, sicknesse, shame, and whatsoeuer belongeth to the maintenence of this present life; but not for spirituall graces, as the knowledge and feare of God, faith, loue, patience, and the rest which concerne their eternall saluation, they neuer trouble themselues in seeking them, or are grieued for the want of them, nay (for the most part) they neuer thinke of any such matter, or know what these things meane.

Sect. 3. *Of pitall subiection renewed.* Rom. 8.26.

Besides, none can pray aright, yea although he bee enlightned with some knowledge of the Spirituall state of man, and haue a glimmering of the things belonging vnto it (as a carnall

SECT. 3. *Of filiall subiection renewed.*

man may haue) vnleſſe he haue true Faith, whereby hee may bee aſſured that God both loueth him, and will grant his
Rom. 10. 14 requeſts, *Rom.* 10. 14. The Apoſtle maketh it impoſſible for him who doth not beleeue in GOD, to call vpon him. But the beleeuer hath receiued not the Spirit of bondage to feare, to dread and flie from God, as from a juſt Iudge, as the carnall man doth, but of Adoption, whereby he cryeth *Abba*, Father.

Theſe and many other graces are needful for the performance of this dutie of Prayer. Whereof it followeth, that whoſoeuer hath receiued this Spirit of Prayer, is vndoubtedly one renewed by the Spirit of GOD, and that where this Grace is wanting, there is no Regeneration or Sanctification. And leaſt that any man deceiue himſelfe by thinking that he hath

hath this grace of of Praying to GOD, when hee hath it not, wee will heere set downe a few notes or markes wherein the praying of a Faithfull man differeth from that kind of praying which a carnall man may vse. SECT. 3. Of Mans subiection renewed.

First therefore, a Faithfull man conceiueth his prayer himselfe, in his owne minde, hauing considered what things are most needfull to bee prayed for at that time, and in that company, if hee bee with others, and so hee doth, as it were powre out his Prayer from the bottome of his heart: Whereas the Carnall man, although hee bee in worldly matters a iollie Wise man, yea, and can tell his tale before whomsoeuer, as readily as the best, yet hee hath neither the wit to conceiue, nor the tounge to vtter two sentences of

SECT. 3. *Of filiall subiection renewed.*

prayer before God. or if he must needs haue prayers either by himselfe for a shew of Religion, or in some blind deuotion, or in his family, least hee should seeme wanting in his duty, then hee is forced to get some Prayer-booke into his hand, and so reading so many as hee thinketh good, therein resteth. The which thing although it may be done at some times, and is to be commended in respect of their Atheisme, who neuer pray either for themselues or any other; yet it is not sufficient, because the prayers of particular men ought to bee framed according to their own particular state, and the present state of those in whose behalfe they pray.

The second difference is this, if a carnall man pray without booke, it is but in two or three words; as, *Lord haue mercy vpon vs: God send vs the light of*

of Heauen, God send vs this or that thing: the which are not to bee called Prayers, but Wishes: Whereas the prayer which commeth from a faithfull heart, is vttered in a competent number of words, as it is meet and needfull. Wee doe not deny, but that one may offend in vsing too many words, the which fault Christ forewarneth vs of, *Math.* 6. 7. 8. and it is at this day to bee seene in those dotrels, who thinke they serue God in mumbling ouer so many doozen of Creeds, *Pater Nosters*, and *Aue Maries*: yea further wee confesse, that the force of Prayer is not in the wordes of the mouth, but in the Faith of the heart, the which alone will make the prayer to bee heard, although words bee altogether wanting, as wee reade, 1. *Sam.* 1. 13. of *Hanna Samuels* mother, who prayed so effectually,

SECT. 3. *Of filiall subiection renewed.*

Math. 6. 7. 8

1. Sam. 1. 13

SECT. 3. Of filiall subiection renewed.

ally, that her request was granted, and yet shee vttered no words, but onely mooued her lippes and prayed in her heart.

And yet for all this, faithfull Prayers are and ought to bee, if there bee no hinderance, plentifull in words: For although thou pray alone to GOD, who vnderstandeth thy Thoughts as well as thy Words, yet GOD must be serued not onely inwardly in thy Mind, but also with the members of thy Body; especially, with the Tongue which is giuen to thee for this end. Yea, the wordes of thy mouth doe stirre vp thy affections, and make thee more feruent in Prayer. But if thou pray in the company of others, it is needfull for their Edification that thou vtter wordes, not onely in a generall and confused manner, but so as that the

seue-

seuerall Petitions conceiued in thy minde may bee the more plainly declared, and distinguished one from another. For sinnes must bee confessed; Graces wanting, desired; Plagues and Iudgements, remoued; Benefits remembred, the Brethren commended to GOD, not in grosse (vnlesse it cannot well otherwise bee) but in particular, that so the hearers may bee the more edified.

SECT. 3. *Of filiall subiection renewed.*

If it bee heere obiected, that this dexteritie and facultie of vttering Prayers in the aforesaid manner, is not to be looked for at the hands of Ignorant and vnlearned men, who cannot so much as helpe themselues by reading the holy Scriptures, and the Writings of Godly men: Wee answere; That as Sathan hath in former Ages defaced the true worship of GOD,

SECT. 2. Of filiall subiection reuerend.

and aduanced Superstition by no meanes more, then by bringing into the Church a generall barbarisme and decay of Learning; so ought Christians in this time of Grace, to furnish themselues with all things, which may further their edification; and although, all cannot attaine to Learning, for diuers hinderances; yet, all may and ought to bee able to reade: by the which meanes, being diligently vsed, they may soone come to haue their senses exercised in Spirituall matters, and acquainted with the language and words belonging thereunto, farre aboue their owne hope and expectation. Yea euen those who being of ripe yeares and cannot reade, ought to bee ashamed rather of this barbarous and brutish rudenesse, then of learning that which will make greatly for their profite, comfort and eternall saluation.

Againe,

Againe, hee who is endued with Inward graces needfull for Prayer, will find wordes whereby to vtter his mind bee hee neuer so vnlearned: for the Spirit of GOD giueth vtterance, openeth the lips, and vntieth the strings of the tongue to all those whom hee Sanctifieth. Neither need this seeme strange, for as one saith, All men are eloquent enough in that which they know and like.

SECT. 3. Of Pfiell subiection reuewed.

Put case the vnlearned man, who thus excuseth his Atheisme and want of Religion (for where there is no Prayer, there is no jot of true Religion) by his rudenesse, were put in minde by some friend, that such a Nobleman had a rich Farme in his hands, the which hee might easily obtaine, if so be hee could tell his tale well before the said Nobleman. I warrant you hee would not loose it for asking,

SECT. 2. *Of shall submission required.*

neither would hee come bluntly to him and say; Sir, I pray you giue mee this Farme, but hee would and that without any teacher, finde store both of reasons, and of wordes fit for this purpose. Hee would say, May it please your Lordship, to bee my good Lord and Master: I am a poore wretched man, hauing sustained so many losses, hauing so many maimes, wounds, and infirmities; hauing a great charge of Children, of whom so many are not able to put on their owne cloathes; and therefore, I am bold to trouble your Lordship in such a matter; the which if I may obtaine, I shall pray for you as long as I liue, and will by Gods grace bee as faithfull and dutifull a Seruant, as euer your Lordship had. I haue no friends to helpe forward my suite, but doe wholly rely my selfe on your goodnesse, and pitj,

pitifull disposition. These and many moe like, and more effectuall perswasions and fit phrases, prouerbes, tearmes, and sayings, the simplest man in the world could vse for a Temporall commoditie: how much more able would hee bee to call vpon GOD by Prayer, wherein there is farre more matter offered, whether wee regard the wretchednesse of the suiter, or the mercy and goodnesse of God?

SECT 3. Of fittall subiection reuewed.

But to returne to the matter in hand, the third Difference is, that the Carnall man prayeth very seldome, yea for the most neuer but vpon some vrgent cause, as when hee is pinched with some grieuous crosse, as Sicknesse or pouertie, or when hee is in some great danger, as being in battaile on Land, or in a Tempest on the Sea; as wee read, *Jonas*, 1. 5. The Infidels in extreame danger fell to Prayer.

Ionas, 1. 5.

These

SECT. 3. *Of finall subsections reuerd.*

These extremities will weing out of the most irreligious Atheist some kind of Prayer, but not till hee see that all other meanes doe faile: for till then, hee neuer thinketh on God. But it is farre otherwise, with the faithfull man; for he prayeth daily and hourely to the Lord, hee neuer wanteth matter of praying, but taketh euery occasion to pray, if not openly and in words, yet secretly in his heart. Yea the faithfull in all their dangers, troubles, miseries, and affaires whatsoeuer, doe not put the meanes in the first and chiefe place, reposing their confidence therein; but first they seeke for helpe at the hands of GOD, and then trusting that hee will giue a happie successe, vse the meanes with all care and diligence. Fourthly, the carnall man doth not in praying, vse either perseuerance in conti-

continuing his sute till it please God to heare him, or yet patience in suffering with a quiet mind the delay of that which he much desireth: But if he be not heard at the first, he straight way giueth ouer: yea, most commonly he waxeth so prophane and godlesse, that he will neuer afterward pray to God, though hee haue neuer so great need: and not resting herein, he murmureth against God, and in great rage, curseth all things that come in his sight or mind: but the godly Man is neuer wearied with calling vpon God, but is content to tarry the Lords leasure, considering that God knoweth what is good for him better then he himselfe.

SECT. 3. *Of filial subiection renewed.*

Fifthly, the carnall Man prayeth onely for temporall blessings, as health, peace, riches, honour, and such other. And if so be that he haue some knowledge of the life to come, he

SECT. 3. Of Shall subiection reuewed.

hee will indeed desire that he may after this life be in heauen; but you shall neuer heare him desiring to goe in that way in this life, which leadeth to heauen. Hee desireth to be happie in the world to come, but not to be holy and righteous in this world. He would gladly bee partaker of the ioyes of Heauen, but yet not with the condition of forsaking his earthly pleasures. He thinketh it no wisedome to forgoe a certaine and present happinesse, for that which will perhaps come, but he knoweth not when, neither can any man make him, as hee thinketh, any good assurance of it: but the faithfull Man counteth all worldly pleasures to be, as they are indeed, but as drosse and dung in comparison of spirituall graces: and therefore his Prayers are chiefly of those things which concerne his eternall saluation.

Sixtly,

Sixtly, the carnall man prayeth onely for himselfe, for his children and friends, by whom he may haue some temporall comfort or profit: neuer remembring the affliction of *Joseph*; that is, hauing no fellow-feeling of the miseries of the Church of God, and of the paricular members thereof: wheras the Faithfull, desire the good of their Brethren; yea, euen with their owne hurt, if so it stand with the good pleasure of God. Lastly, (which is the maine difference of all) the carnall man prayeth without faith, and therefore hee cannot pray aright, *Rom.* 10. 14. doubting (as he hath good cause) whether God will heare him or no: whereas the faithfull man is vndoubtedly perswaded, that God will graunt his desire, if it bee needfull for his saluation: otherwise if it bee some temporall blessing, or some particu-

SECT. 3. *Of plial subiection renewed.*

Rom. 10. 14.

Sect. 3. Of the want of spirituall nobilitie.

particular grace without the which he may bee saued, hee knoweth that God will eyther grant his request, or make him plainely see and confesse that it is more for his good, that his mind bee not fulfilled in that behalfe.

Now for a conclusion, we see how greatly it behooueth euery one, who would be accounted in the sight of God and Man a true Christian, to giue himselfe carefully to the attaining of this guift of Prayer, and to the performing of this duty both by himselfe alone, and also with his family; especially, if we doe duly consider the manifold commodities both temporall and spirituall, which may bee reaped by this meanes. For as touching this present life, hearty and feruent prayer comming from a faithfull man, is health in sickenesse, riches in pouertie, safetie in danger, comfort:

fort in all aduersitie; yea, it is all in all. But farre more notable are the vses of it, in regard of the spirituall life of our soules: for Prayer is the exercise of a mans soule, as the word of God is the food and nourishment of it. So that as a Man cannot keepe his body for any long time in health and strength, vnlesse he vse some exercise; yea although hee doe fill it with meate, and feede it most carefully: euen so, although a Man doe heare the word of God euery day preached vnto him, yet vnlesse he doe by this spirituall exercise of prayer, draw the said heauenly food into the seuerall parts of his soule, hee shall sensibly feele his faith, loue patience, and all other parts of holinesse to decrease by little and little, vntill at length they come to nothing; yea, as the exercising of the body doth not onely preserue it in the naturall

SECT. 3. Of filial subiection renewed.

SECT. 3. *Of filiall subiection renewed.*

turall vigour, but also encreaseth the strength of it, and keepeth it from sickneſſe; ſo by the dayly vſe of Prayer, wee ſhall find that the Lord will encreaſe in vs all ſpirituall graces, farre aboue our owne expectation, or the opinion of any other. And therefore let vs giue eare to the Apoſtles exhortation,

Eph. 6. 18. *Eph. 6. 18. Take to you the helmet of your ſalvation which is the word of God, and with all pray always with all manner of prayers and ſupplications in the ſpirit, and watch thereunto with all perſeuerance, not onely for your ſelues, but alſo for all Saints.*

Thus much of the duties of renewed filiall Subiection, which Manaſſeth to God his heauenly Father. To the which, one other dutie of filiall ſubiection muſt bee added; to wit, Patience in regard of thoſe manifold and grieuous afflictions wherewith God doth chaſtiſe, trie,

trie, and nurture his children. For as the Goldsmith entending to make pretious and excellent vessels fit for the vse of great Kings, doth cast his gold into the fire, that so it may become pure from all drosse, so before that the faithfull can bee vessels of Honour, fit for the seruice of God, in the Kingdome of Heauen, they must bee cast into the furnace of affliction, and there be weaned from the vaine delights and pleasures of sinne; yea, tryed to bee sound in the profession of the Faith, and corrected for their former misdemeanour. Now these afflictions are of their owne nature as bitter as gall vnto vs, and therefore it is impossible that flesh and bloud, beeing not strengthened with some speciall grace of GOD should receiue this loathsome Potion, without repining, murmuring, distrust,

SECT. 3. Of shal subiection reuewed. Pro. 3. 11. 12.

SECT. 7. *Of filiall subiection renewed.*

distrust, despaire and many such inconueniences. For the auoyding whereof it hath pleased God to giue vnto his faithfull Seruants this guift of patience whereby they doe quietly, constantly, yea chearefully and ioyfully suffer any affliction, as comming from God, who is not to them a cruell enemie, but a louing and tender hearted father, remembring mercie in the midst of anger, euen as a father, spareth his owne naturall Sonne making his mone vnto him.

This doctrine is declared at large, *Heb.* 12. 5, 6, 7, 8, 9, 10, 11, 12, 13. the words are many but being very fit for this purpose, it shall not be irksome to set them downe. *Forget ye the exhortation which speaketh to you, Prou.* 3. 12. *as vnto children; My Sonne despise not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loueth,*

Heb. 12. 5, 6, 7, &c.

Prou. 3. 12.

neth, him hee chasteneth, and scourgeth euerie Sonne whom hee receiueth. If you endure chastening, God offereth himselfe to you, or declareth himselfe to bee your Father: for what Sonne is there whom his Father doth not correct? But if yee bee without this chastening, then truely yee are not right Sonnes but bastards. Moreouer, wee haue had our carnall Fathers our correctours, and haue stood in awe of them: shall wee not then much more obey our spirituall Father and so liue? for they chastised vs for a few dayes according to their pleasure, but God chasteneth vs for our profit, thet so we might be made partakers of his holines. Now all chastisement bringeth with it for the present time sorrow, not joy; but afterward it giueth the fruit of peace and righteousnes, to those who are exercised with it. And therefore let vs lift vp our faint hands and our weake knees, &c.

SECT. 3. Of filiall subiection renewed.

Lastly

SECT. 1. *Of filiall subiection renewed.*

Lastly, as touching this duty of filiall subiection, it had not so great vse in the state of Innocencie, in the which, Man was not subiect to crosses, afflictions and miseries, so as the faithfull are in the state of Regeneration. Yet Man in his Innocencie was not altogether destitute of this grace, or without some vse of it: For it was his dutie to take in good part whatsoeuer it pleased God to doe vnto him, if not in laying an euill vpon him, whereof his happie estate was not capable, yet in withholding or withdrawing from him some particular blessing whereof hee had great desire, and which would bee very pleasant vnto him.

CHAP.

CHAP. VIII.

SECT. I.
Of seruile Subiection.

BEsides the aforesaid kinds of subiection, Man oweth to GOD all such duties as the Seruant is bound to performe to his Lord or Maister; as namely, to obey, to serue or minister vnto him, and lastly, to profit him; for Man according to his first Creation is GODS seruant: the which is not to bee accounted a base condition, derogating from the Dignitie of his glorious estate, seeing that the holy Angels which doe farre excell Man in glory, are not ashamed to weare Gods liuery, and to be called his Seruants. *Sect. 1.*

The first duty is Obedience, the

SECT. 3. *Of ſervile ſubiection.*

the which is to be performed of all inferiours, to thoſe who haue any authority ouer them, whether Kings, Magiſtrates, Fathers, or Teachers: but eſpecially it is to be performed by Seruants to their Maſters, *Eph. 6. 5. Seruants be obedient to your Maſters in ſimplicitie of heart as vnto Chriſt.* So was Man affected to God in his innocent ſtate, as doth euidently appeare in that his innocency is nothing elſe but perfect obedience to God, to his Word, Lawes and Commandements. Whereof it followeth, that hee did performe vnto God the ſecond duty; to wit, faithfull ſeruice, in performing with all care and diligence, whatſoeuer worke it pleaſed God to imploy him in. Thus did *Adam* before his fall ſerue God in doing thoſe things which were enioyned him: and thus doe the Angels in Heauen continually waiting, and attending

Ephes. 6. 5.

ding in the presence of GOD, ready to goe whether hee sendeth, and to come, when hee calleth, as wee reade, *Heb.* 1. 14. *They are ministring Spirits sent out for the Elects sake*: and more plainly, *Psal.* 103. 20. *Blesse the Lord yee his Angels which excelling in strength doe his commandement and obey his voyce: blesse the Lord all yee his hostes, his seruants which doe his will.*

Sect. 1. Of seruile subiection.

Heb. 1. 14.

Psa. 103. 20

But there may some doubt bee made as touching the last duty, how man should profite God: We answer, that Gods riches consist in his Glory, the which the more that it is increased and inlarged, the more is Gods aduantage procured. This we may see in the Parable of the Talents, *Math.* 25. 14 the meaning whereof is this, That God giueth his graces to men to his end, that they should vse & increase them for his aduantage.

Mat. 25. 14.

SECT. 3. Of seruile subiection.

Yea, GOD there compareth himselfe to a couetous Vsurer, that is so greedy of gaine, that hee reapeth, where hee did not sow, and gathereth, where hee did not scatter; that is, he laboureth by all meanes to gaine glory to himselfe. But what shall wee say to *Eliphaz*, *Iob*, 22.1.2. who seemeth to deny this, saying, *Shall Man profit GOD? Is it any gaine to the Almightie, that thou art just, and walkest in a perfect way?* The meaning of those words is this, that God is not so tyed to Man, but that hee can set forth his glory without him, or his righteousnesse; yea, hee can glorifie himselfe in the ymaginatiousnesse and destruction of Man, but mans goodnesse [illegible] profit himselfe & other men, [illegible] to himselfe, as wee reade, *Psal.* 16.1. *My goodnesse [illegible] extend it selfe to thee. O [illegible] but to the Saints [illegible]*

Iob. 22.1.2

Psal. 16.1.

And yet it pleaseth GOD in mercy (that so hee might stirre man vp to all Holinesse) to count onely that glory gained which is gotten by the Obedience and Saluation of his seruants. SECT. 1. *Of seruile subiection.*

SECT. 2.

Of the Want of the aforesaid Subjection.

MAN by falling from the Obedience of GOD, became a fugitiue (and as it is said of *Caine*, the first of this sinfull generation, *Gen.* 4. 14.) being cast forth from the presence of God, for his sinne, *Is now a vagabond on the earth.* And as is this his miserable and vile condition, so is his disposition. For hee hath cleane lost all the properties of a good [illegible] and all abilitie of [illegible] any [illegible] to God. *Sect. 2.* Gen. 4. 14.

In

SECT. 2. *Of seruile rebellion.*

In stead of Obedience, hee doth continually breake all Gods Commandements, in all his thoughts, words, deeds, and in the whole course of his life.

Neither doth hee waite on God to doe seruice vnto him, for he serueth Sathan, sinne, and his own corrupt desires, *Ioh.* 8. 34. *Verily I say to you* (saith Christ) *that euery one who committeth sinne, is the seruant of Sinne,* in that he doth not obey the voyce of God commanding a holy life, but the vnlawfull motions of his sinfull flesh: and *Rom.* 6. 16. *Know yee not that to whomsoeuer you giue your selues to obey, his seruants you are, whether of Sinne to death, or of Holinesse to life?* Yea, a Carnall man is a bond slaue solde into the jurisdiction of Sinne, *Rom.* 7. 14. that looke as a slaue, who [illegible] vsed in old times, ([illegible] doe still in some Countries) to b[illegible] with money

Ioh. 8. 34.

Rom. 6. 16.

Rom. 7. 14.

as Horse, Sheepe, and Oxen, was no more his owne man (as wee say) then were the aforesaid bruit beasts, but was compelled to fulfill his Masters will in all things, whether good or euill; So it fareth with Man, who of the seruant of GOD, is become a most vile slaue of Sathan, alwayes attending his will and pleasure, and performing the same with all his might and strength, yea, with all the faculties of his mind, and the members of his body. The particular functions whereof, are by the Apostle cited, *Rom.* 3. 13. out of the old Testament, *His throat is an open Sepulchre, his tongue speaketh nothing but deceit: his lippes*, whereby he pretendeth friendship, *haue vnder them the poyson of Aspes: his mouth full of cursing, his feet swift to shed blood:* and so all the rest of the members of a mans body, haue their

SECT. 2. *Of seruile rebellion.*

Rom 3. 13.

SECT. 2. *Of ſervile rebellion.*

taske allotted vnto them, the which they do not grudgingly and vnwillingly as vſually bond ſlaues doe, but moſt readily, greedily, and ioyfully, delighting in nothing but in that which they know pleaſeth the humour of their Maſter. So that all men naturally are in a greater bondage vnder ſinne, then any of them is vnder their temporall Maſters or owners. For there is no ſlaue of ſo baſe a minde (the which cannot bee found among the brute beaſts) but that though his body bee oppreſſed, and kept vnder chaines, yet hee deſireth freedome, and ſo he being detained againſt his will, keepeth a free Mind and Will: but Man being in this moſt filthy and wretched thraldome, thinketh himſelfe to bee in the moſt happie ſtate that may be; and therefore neither doth not can deſire to be freed from it.

Laſly,

Lastly, as touching the third Duties of a Seruant, man doth not bring any aduantage of glory to God, but doth dishonour him by all meshes, leading his life so as if there were no GOD, or as he not it her could punish Sinners for their wickedness, nor yet doe any good to the right tous man, and yet will he rail he, hee shall one day glorifie God, in being an open spectacle of his Wrath and Iustice: when as hee shall heare that Sentence againe by Christ, Take this sleachful and vnprofitable seruant, and cast him into vtter darkness, where shall be weeping and gnashing of teeth.

SECT. 1. Of seruile rebellion.

SECT. 3.

Of seruile Subjects conuenewed.

THus wee see the wretched estate of Man being the vassall and slaue of Sinne, with

Sect. 3.

SECT. 3. Of seruile subiection renewed. Gen. 40.

whom it fareth, as it did with *Pharaohs* seruants, which had sinne against the Lord, *Gen.* 40. For some as they liue, so they die in that seruitie; and therefore they die eternally; others, to wit, the Faithfull are pardoned, and restored to their former dignitie: Insomuch that being by CHRIST reconciled to GOD, they doe boldly enter againe into his presence in the which they doe alwayes stand, attending his pleasure, obeying his Commandements, performing whatsoeuer seruice is inioyned them, and so procuring Gods aduantage as good and faithfull seruants doe to their earthly Masters. Yet not all after the same manner and in like measure: For as among earthly seruants, so also in the House of GOD (which is his Church) there are diuers functions and degrees of ministrations, and as some ser-

seruing immediately and directly about the person of their Master, are in higher estimation with him; so some of the Faithfull doe serue God in publike functions, and doe in greater measure glorifie him, then others doe. In this order are to bee accounted the faithfull Patriarchs, Priests, Prophets, Kings, Magistrates, Apostles, and Ministers: whose seruice commeth neare to GOD, and doth directly and properly inlarge his Glory: and therefore, in lieu of their long and faithfull seruice, God doth reward them with this most honourable tytle, calling them his Servants. Thus God calleth *Abraham*, *Gen.* 26. 24. *I will blesse thee for Abraham my servants sake.* And Moses, *Iosua*, 1. 7. On whom this Epitaph is written, *Deut* 34. 5. *There dyed Moses the Servant of the Lord.* Thus GOD calleth *Dauid*, often

SECT. 5. *Of seruile subiection restored.*

Gen. 26 24.

Ios. 1. 7.

Deut. 34. 5.

SECT. 3. Of mans sufficiency shewed.

often sparing Ierusalem in the middest of his anger, For his Seruant *Dauids* sake, and thus are *Iesse*, *Daniell*, and others called. And all they whose Godlinesse, Faith and Loue was great and notable, as *Iob* and others, 1, *Iob.* 1. 8. Yea of late dayes the Church imitating GOD herein, hath most thankfully and worthily giuen this glorious tytle to those, who haue beene zealous in beating downe Superstition, and in aduancing the Gospell, kingdome and glory of CHRIST.

Iob. 1. 8.

These are Gods chiefe Seruants, and as it were the golden vessels of his house, besides the which hee hath other vessels of Honour, wherewith hee is serued: Euen all true Beleeuers and true hearted Christians who also are Gods faithfull seruants; yea, although they spend all the dayes of their liues in such callings, as may seeme to appe-

appertaine nothing to GOD, neither any way to set forth his Glory. For example, in the first age of the Gospell many Christians were hard servants to Infidels, whereby it came to passe that they were continually imployed in their Masters affaires, the which had no more to do with the service of GOD, then Duck-ness hath with Light: yet these Christians were accounted Gods faith full servants, in that they perfomed with all service to those Infidels. Thus we read Colos. 3. 22. *Servants, obey your Masters in all things, not with eye-service, but in simplicity of heart, as those that fear the Lord.* Yea, he addeth, *in all that you do, do it not unto Men, but unto GOD: Knowing that you shall receive a reward for it of the Lord:* so that a Godly and upright life in such a kind of service is the true service of God. Rom. 6. 17.

Sect. 3. Of servile subjection renewed.

Colos. 3. 22.

Thanks

SECT. 3. Of seruile subiection reuewed.

Thanks bee vnto GOD, that although yee were once the seruants of Sinne, yee now yee are made the seruants of Righteousnesse; and therefore, as you did before present your bodies before vncleannesse, and all manner of sinne ready to commit sinne; so now present your bodies before righteousnes, as being ready to all holinesse of life.

This exhortation is carefully to bee followed of all that desire to be accounted the seruants of GOD, that as whilest they were in the seruice of Sinne, they did no manner of seruice to God; so now being the seruants of God, they labour to shake cleane from their necks the yoke of sinne. For as Christ

Math. 6. 24. saith, *Math. 6. 24. Wee cannot serue two Masters, both GOD and Mammon, but must of necessitie cleaue to the one and forsake the other.* The which wee cannot but doe, if that we con-

sider

sider that this new service is not like to the old, It is not a painfull, dolefull and ignominious condition, but an easie, pleasant and glorious state. For the yoke of Christ is easie, and the burdens which he laieth on the shoulders of his servants, are light, at the least no heavier then they are able by his grace to beare. Yea this is such a service, as that the faithfull may more truly and fitly be called Christs friends, then Servants. So then to conclude this Chapter, we may and that not unfitly compare the spirituall state of all the Faithfull, to the outward state of one of them named *Onesimus*, of whom we reade in the Epistle written to *Philemon*: who having fled from his Master, was by the Apostle *Paul* converted to the Faith, and afterward reconciled to his Master, as all the beleevers are to God the Father, by the

SECT. 31 *Of servile and illiberall.*

SECT. 3. *Of servile subiect on renewed.*

the intercession not of any Saint or Angell; but of Iesus Christ the Sonne of God, who speaketh to his Father in this manner: I beseech thee, for thy Elect children who are begotten to the faith by the ministery of my Gospell, and who in time past were vnprofitable, but now are profitable both to thee and to their brethren, although (such is their desire to advance thy glory, when they haue done all all they can, they thinke it nothing, and counte themselues vnprofitable Secondly. They departed from thee for a season, that thou might [illegible] receiue them for euer, [illegible] happiness, [illegible] [illegible] should [illegible] therefore [illegible] but [illegible] [illegible] [illegible] [illegible] [illegible]

vse to make their Seruants of their counsell, but I haue reuealed thy whole will vnto them. If they doe owe thee any thing, as they haue sinned grieuously against thee, that put on my accounts: score it vpon my Crosse, I will pay it: Nay I haue already paid it to the full. Thus we haue for the greater euidence of this matter allegorized the Apostles words, although contrary to our vse, yet not without the warrant of the practise of the Apostle in diuers places.

SECT. 3. Of seruile subiection reuewed.

CHAP. IX.

SECT. 1.

Of Mans Subiection to God as to his Teacher.

THe fourth kind of subiection, which Man being in the state of Innocentie did owe to God is the subiection of the Schol-

SECT. 2. *Of Mans subiection to God as to his teacher.*

Scholler or Disciple to his Teacher or Maister. For Man before his fal had no other Schoolmaster, then God himselfe, no other Teacher, Preacher or Instructer: for then God was to Man all in all: hee did instruct him immediately by his owne voice without the Ministrie of Man. For as a man need not light a candle wherewith to see, when as the Sunne shineth clearely in his eyes; no more needed Man in his Innocencie to bee taught by Man, seeing that he enioying the bright Sun-shine of Gods presence, did therein, as in a most cleare Christall glasse, see all things which were needfull to bee knowne. So that, as in the fourth estate of Man, which is the second state of Glory, tongues shall cease: yea, Prophecies with all Ecclesiasticall functions shall bee abolished and haue an end, as we read,

1. Cor.

1. Cor. 13. 8. so in this perfect and happy state, which was the first state of glory, they had not as yet any beginning.

SECT. 1. *Of Mans subjection to God as to his teacher.* 1. Cor. 13. 9

For we are not to thinke that in the state of Innocencie of Men some were wise, learned, & endued with vnderstanding, and others foolish, rude and ignorant, as they are now in the world: seeing that the naturall knowledge of all men was perfect, although it might haue beene increased by the Holy Angels, who excell Man in all gifts and therefore in knowledge, or by the immediate reuelation of God himselfe. Yet the Angels were not the Teacherers of Man (vnlesse that it pleased God to vse their Ministerie at some times) for they had not any such function commited vnto them, neither did they know all things which concerne mans estate, for the reuealed will of GOD was

knowne

SECT. I. *Of Man's subjection to God as to his teacher.*

knowne Man (so farre forth as it did concerne him, as well as to the Angels. And as for that which was not as yet revealed, It was unknowne to the Angels, as well as to Man. Yet wee doe not meane, that Man in his Innocencie, had no need of Teachers in the time of his childhood, as that being now come to ripe age he might not receiue encrease of knowledge by the meanes of some other Man, as wee are to declare in the third part of this Treatise; but that hee beeing of perfect age, was able of himselfe, without the teaching of any other, to attaine to the true and perfect knowledge of God. But here it may bee asked, what this is that Man beeing endued with perfect knowledge could learne of God. Wee answere, that although Man wanted no knowledge which was any way needfull for his pre-

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sent state, or which might bee required in perfect happinesse, yet it was ordained by GOD that his knowledge should continually encrease, as GOD should from time to time reveale himselfe more and more vnto him. For the euent of things in the continuall administration of the world, would haue layd open many of Gods councels, decrees, and actions, which could not bee foreseene by Man in the beginning, neither were revealed to him by God.

SECT. I. Of Mans subiection to God as to his teacher.

Thus wee see the Subiection it selfe: the duties belonging to it, are these two; The first, that Man bee ready to learne of GOD, whatsoeuer it pleaseth him to teach. The second followeth or rather goeth before the first, to wit, that hee beleeue whatsoeuer GOD sayeth vnto him. For *Discentem oportet credere*, nothing

can

SECT. 3. Of Mans subjection to God and his teacher.

can be learned vnlesse the Teacher be beleeued. These duties are such, as that Man might easily performe them vnto God. For how is it possible that he should not learne, hauing such a teacher, as is able to put knowledge and wisedome euen into stockes and stones? And how shall hee not be beleeued, who is truth it selfe? For euery thing that is true, is therefore true because it commeth from God. He is the fountaine of Truth: for there is no truth in the Creature, but that which it receiued from God. And therefore as a man may boldly drink of the Fountaine it selfe, because the water of it cannot as yet be corrupted, but if hee let the same water runne some distance of place from the Fountaine, that hee be constrained to take it at the second hand, it hauing runne by many weeds, ditches and whatsoeuer thing it might

meet withall, he may easily be deceiued, and drinke filthy and noysome water, for that which is pure and wholsome: so if Man learne of God, hee need not feare any false or corrupt doctrine with the which hee may perhaps meet, if he bee instructed by any creature, whether Man or Angell.

SECT. 1. *Of Mans subiection to God as to his teacher.*

SECT. 2.
Of Mans Rebellion to God his Teacher.

AND yet for all this, such is the graceles frowardnes of sinfull Man in this his corrupt estate, that like a trewanly boy he forsaketh God his heauenly Teacher, altogether refusing to bee taught and nurtured by him. This *Salomon* teacheth vs in the Booke of the Prouerbs, wherein hee doth at large describe the foole refu-

Sect. 2.

SECT. 2. Of Mans rebellion to God his Teacher.

sing to hilare the voyce of wisdome, crying openly in the streets: that is, the carnall Man rejecting the knowledge of God, and allgodlinesse (which only is true wisedome) *Prou.* 1. 20.

Prou. 1. 20.

But Man will alledge in his owne defence, that there is good cause, why hee should refuse to haue God to bee his Teacher: seeing that if hee, being now defiled with sinne, should come into the presence of GOD, it could not bee but that hee should bee consumed, euen as powder, flaxe, straw or any such matter when it meeteth with fire. To this we answere, that this feare of Man is iust and not without cause, it being impossible that should come before God being as he is polluted with sinne, and and not bee incontinently destroyed: yet, that this is no sufficient defence of this Rebellion, for so much as God (that he

he might make the wicked more inexcusable, and more fitly saue his Elect) hath in great mercy appointed that Man, being now sinfull, should be instructed in the knowledge of God by the ministerie of sinfull men, like vnto himselfe in all respects, of whose presence hee not bee afraid: and yet such men, as are furnished by GOD with sufficient guifts for the performance of this worke. For although there bee in the men themselues much ignorance many infirmities, yea oftentimes, great corruption of sinne, yet their Ministerie, is by the blessing and worke of GOD strangely powerfull and mighty, in bringing men from ignorance and sinne, to the knowledge and obedience of GOD; that which they teach, beeing the true and certaine Word of the eternall GOD, the

SECT. 2. Of Mans rebellion to God his Teacher.

Sect. 1. *Of Mans rebellion to God his teacher.*

the heauenly *Manna* and food of mens soules, howsoeuer it bee set before Men in base and earthen vessels, to wit, in weake men consisting of flesh and bloud as the hearers themselues doe.

But how doe Men receiue this Ministery of Man? Are they not so thankfull to God for this mercy, that howsoeuer, they did before altogether abhorre from learning the Word of God, for feare of beeing destroyed by him, yet they are now so desirous of knowledge, so carefull to prouide themselues of able and sufficient Teachers, so diligent in resorting to the places of Gods worship, so attentiue in hearing the Word Preached, and so carefull to practise it in their liues, as that nothing more can bee required of them? Nay, are they not as vntoward and vngracious as they were before? Yes truely: yea, they

they are further off from learning then they were: they did before feare to bee taught by GOD himselfe, now they disdaine to be taught by Men, whom they thinke no better then themselues: If God were their Teacher, they could take no exception against him, but onely of their owne Sinne. But now they find a hundred faults with their Teachers, somtimes they say that they haue no Learning, no knowledge in the Artes, or in the Tongues, they are not cunning in the ancient Fathers, they want Eloquence, vtterance, fit words to expresse their meaning: sometimes they find faults in their Liues: for if they see them eate and drinke, marry Wiues prouide for their Children, build houses, or purchase liuing, and keepe company; they call them Epicures, Drunkards, and Worldlings, if they abstaine

Sect. 2. *Of Mans rebellion to God his teacher.*

SECT. 2. *Of Mans rebellion to God his teacher.*

from these things, they say they haue no good nature, and want manners.

This Naturall state of Man wee haue most liuelily pictured out vnto vs in the people of the Iewes, who hauing GOD not onely for their King, Father and Master; but also for their Doctour or Teacher, did desire that GOD would not speake immediately to them, appearing in his Glory and Maiestie, as he had done: Because that it was impossible for any man to heare the voyce of GOD and liue but rather would vse the ministry and mediation of *Moses* for the declaration of his will to them.

Deut. 5. 25.

But when they had this their request granted, how they did submit themselues to this Ministrie of man, *Stephen* telleth them to their faces, *Act. 7. 1* saying, *Yee stiffe-necked and*

Act. 7. 15.

uncircumcised hearts and eares, ye haue alwayes rebelled against the Holy Ghost: as your Fathers did, so doe you? Which of the Prophets haue not your fathers persecuted and slaine? whereunto CHRIST giueth witnesse, *Math.* 21. 33. with the Prophets, of whom there is not one from *Moses*, who was their first Prophet, to Christ, who was the last (for in him all Prophecies were fulfilled) who doth not complaine, that they do continually stretch out their hands and voyces to a rebellious and gaine-saying people, *Rom.* 10. 21.

Yea, they reiected the Ministrie both of *Iohn Baptist* and CHRIST himselfe, saying of *Iohn*, who liued an austere life, That hee was possessed of a Diuell; and of Christ, who did make them inexcusable) vsed their owne fashions, as farre as might bee done without sinne,

SECT. 2. *Of Mans rebellion against God his Creator.*

Math. 21 33

Rom. 10. 21

Sect. 2. *Of Mans rebellion to God his teacher.*

that hee was a Glutton, a drinker of Wine, and a companion of Publicans and sinners. Thus are all vnregenerate men disposed. For howsoeuer for a shew of Religion, and to auoyd the reproach of men, and the punishment of Lawes, they doe goe to the Church to heare Sermons: yet they take no delight in hearing (vnlesse it bee in the eloquence of the Preacher) and though their bodies be present, yet their mindes are about some worldly pleasure or profit. Yea, it goeth in at one eare and out at another. For when they come home they neuer take account of themselues, their Wiues, Children or Seruants, what they haue learned, but falling to their ordinary talke of worldly matters, or going about some businesse which they haue in hand, neuer once thinke on the Word of GOD, but forget it for euer,

as if they neuer heard of any such matter, and so they are alwayes in learning, and yet they doe neuer learne or *come to the knowledge of the Truth*, 2. *Tim.* They doe not delight in reading the Scriptures, and other bookes, which might helpe them forward in learning Religion, but if they can get a book of Stories, or of some pleasant conceits finely penned, there is their delight.

SECT. 2. *Of Mans rebellion to God his teacher.* 2. Tim 3. 7.

But what maruaile is it, that men doe not learne Gods word when as they doe not beleeue it? For although they be content, to say as other men say, and to beleeue as the Church beleeueth; *Yet they say in their hearts there is no God*, *Psal* 14. 1. No Heauen or Hell, let vs eate and drinke, for after Death there is no pleasure. Neither is it any great maruaile, that the vnregenerate man doth not beleeue the word

Psal. 14. 1.

SECT. 2. Of Mans rebell on to God kitteacher.

of GOD, seeing hee is so dull and blockish, that hee cannot conceiue it, 1. Corinth. 2. 14. *The Naturall man perceiueth not the things of GOD, neither can hee; because, they are Spiritually discerned*, whereof more hereafter.

Hence it commeth, that it is so hard a matter to bring men to any true Knowledge of GOD, Hebr. 5. 11. *These spirituall Mysteries are hard to bee uttered, because yee are dull of hearing.* And therefore, men must bee taught Religion as Children are taught to reade, learning one letter to day, and another to morrow, one point now, and the rest hereafter; as the Prophet complaineth of the dulnesse of the Iewes, Esay. 28. 13.

Heb. 5. 11.

Esay. 28. 13

But it may bee heere obiected, that if Naturall men be so dull and vnable to vnderstand Gods word, they are not

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to bee blamed for not learning, and for not doing that which they cannot doe. Whereunto we answer, that this dulnesse of men commeth through their owne default, in that they cannot by any meanes bee brought to bestow their naturall guifts, their time, and labour in learning. The which thing if they would once carefully and heartily doe, and so continue without being weary in seeking to know God, and in vsing the meanes of their Sauation, ioyning with their endeauours hearty prayer to God for his blessing, they would soone see that it is an easie matter to learne these things, the which are of that nature, that one point of them being well learned, all the rest will follow of their owne accord: so that all the hardnesse is in the beginning to learne. Yea GOD is hard at hand,

Sect. 2. *Of Mans rebellion to God his creator.*

SECT. 2. *Of Mans rebellion to God his teacher.*

and easie to bee found of all that seeke him, howsoeuer it bee impossible for man by his owne wit or industrie, without the Grace of GOD, to attaine the true and sauing knowledge of God.

SECT. 3.

Of the renewed Subiection of Man to GOD his Teacher.

Sect. 3. IN the third place wee are to consider, the contrary disposition of those, who being renewed by the Spirit of GOD, giue themselues vnto his Discipline to be instructed by him in all things. For although they attaine to their knowledge by the meanes and Ministrie of man, whereby it hath pleased God rather then by his owne voyce, or

by

by immediate reuelation, that the saluation of his Elect should bee wrought: yet not Man, but GOD himselfe is the author and worker of this Knowledge, who as hee did in the state of mans Innocencie; so doth hee in his regeneration reueale himselfe and his will vnto them by his holy Spirit, *Iob.* 32.8. *There is indeed a spirit in man, but it is the spiration of the almighty that giueth vnderstanding.* *Math.* 13. 8. 10. *Call not any man Rabbi* maister or Doctor, *For you haue one doctor, euen Christ, and all yee are brethren:* That is, you are not to thinke that because you heare men preach vnto you, that therefore your minds are enlightned by them; for they are your brethren; that is, men like to your selues, who cannot without the speciall worke of my Spirit learne any thing themselues, much

SECT. 1. *Of the reuealed subiection of Man to God his teacher.*

Iob 32.8.

Math. 13.8. 10.

SECT. 3. *Of the reuewed subiection of man to God his teacher.*

lesse teach others: So that CHRIST is the head Master in the Schoole of his Church; who although he bee absent from it, according to his Humaine nature, yet hee is present in it by his Spirit, by the which he teacheth the Faithfull in all things needfull, and that without any errour or shadow of any. For as hath beene declared, it is impossible that God should deceine or bee deceiued; and therefore the Holy Ghost is called, *The Spirit of Truth*, Ioh. 14. 16. and 16. 15. 26. Christ promiseth that *When hee commeth hee shall leaue them into all Truth*. Ioh. 17. 13.

Ioh. 14. 16. & 15. 16.

Ioh. 17. 13.

And as GOD is the Teacher, so the Faithfull are his Schollers, as all those who did beleeue the Gospell, are vsually in the booke of the Acts, called Disciples, and 1. Thessal. 4. 9. *Men taught by GOD*. Indeed not (saith the Apostle) [illegible]

1. Thes. 4. 9.

Write to you of brotherly loue, for you are taught of GOD to loue one another. That is, the Spirit of God hath already engrauen the doctrine of Loue in your mindes and hearts; and therefore, yee haue not so great need and vse of my Ministrie in this behalfe, as they whom God hath not taught after this manner. Thus the Prophet *Dauid* often prayeth to GOD, that it would please him to instruct him in his Commandements, as wee may reade often in *Psal.* 119. Psal. 119.

SECT. 2. *Of the renewed subiection of Man to God his teacher.*

Lastly, they performe to GOD the second duty of this Subiection, which is to beleeue his Word in all things; rejecting whatsoeuer is contrary thereunto. Yea though an Angell did preach it from Heauen: all antiquitie, Churches, Councels, all the wise and Learned men in the world do maintaine and affirme it, yea though

their

SECT. 3. *Of the reasonable subjection of man to God his teacher.*

their owne wits and senses doe witnesse the truth of it: So that the Faithfull may in this respect bee compared to the Schollers of a certaine Philosopher, named *Pythagoras*, who if they once heard any thing uttered by their Master, they held as a most certaine Truth, without inquiring any further into it. And so among the true Disciples of CHRIST, his holy Words is of so absolute Authoritie, as that no doubt is made of any thing therein contained.

CHAP.

CHAP. X.

SECT. 1.

Of Mans Subiection to God his Creator.

THE last, and greatest kind of Mans Subiection; is that, which he oweth to God, as to the Creator of all things, wherof there is no question to bee made; and therefore we need not stand to proue it. The duties of this subiection are three; The first is, to glorifie God: the second, to be wholly moued in him or by him: the third, to rest contented in his will. For the first, as the chiefe and last end of the creation of the World, and of all things therein contained, is the glorie of God; so it is meet and needfull, that all Creatures ioyntly and seuerally doe performe this dutie of glorie. *Sect. 1.*

SECT. 1. Of mans subjection to his creator.

glorifying him. Yea, there is no Creature either so base; or so excellent that it should bee exempted from this dutie. The greatest and mightiest creature must stoope to the performance of it, as the weakest and feebliest thing in the world is able to set forth the glory of God,

Psal. 145. 9. 10. *Psal. 145. 9. 10. The Lord is good to all, and his mercy is over all his workes. All thy Workes O Lord, shall praise thee. They shall shew the glorie and beauty of thy Kingdome.*

Thus we see that it belongeth to all creatures to praise God, as they are exhorted particularly. *Psalme* 148. and as we read,

Psal. 148. Rev. 5. 13. *Revel. 5. 13. And all the creatures which are in Heaven, on the Earth, under the Earth, and in the Sea, and things that are in them, I heard saying, Praise, Honour, Glorie and Power, be unto him that sitteth on the Throne, and unto the Lambe for evermore.* Yea

they doe not all performe this duty after the same manner; for those creatures which are voide of reason doe it onely by giving to men and Angels matter of the actuall setting forth of Gods glory. For the reasonable creatures are as it were the trumpeters of Gods glorie, which they do enlarge and publish, as by all other their actions, so chiefly by those which tend directly to God himselfe, and are usually called the worship of God. For although all the actions of man in his pure estate, even the common actions of life, as eating and drinking, doe make for the glory of God; yet these doe not make the worship of God, because they doe not directly tend to his glory. But the worship of God in this state of sinfulnesse consisteth especially in Confession, which is an open acknowledging and declaring of

Sect. 1. *Of Mans subjection to his Creator.*

Sect. 1. Of mans subjection to his creator.

Gods glory in regard of his infinite and vnspeakeable Power, Iustice, Wisedome, Truth, Loue and bountie, shining in the Creation, and administration of the world, and especially in themselues the most excellent and happie Creatures.

Thus doe the Angels in heauen worship God. *Reuel.* 7. 11. 12. *And all the Angels stood round about the Throne, and the Elders and the foure Beasts, and they fell before the Throne on their faces & worshipped God, saying, Amen: Praise, Glory, Wisdome, Thanks, Honor, Power and Might be vnto our God for euermore; Amen.* Thus shal the faithfull worship God in the state of Glorie, & therefore this was Gods worship in the state of Innocencie, wherein wee are not to thinke that *Adam* offred Sacrifices of Beasts and other things to God, as we read that his two Sonnes *Cain* and *Abel* did, *Gen.* 4. 3. 4. for

Reu. 7. 11. 12.

Gen. 4. 3. 4.

for there were no types in this state, because the Mediator was not promised nor prefigured: yea there was no sinne in it, and therefore no effusion of bloud in Sacrifices; the which two, namely sinne and death, goe together. But the Sacrifices in this state were the Calues of mans lippes, euen his continuall giuing of praise and thanks to God. Yet there was vse also of Prayer or Inuocation, as hath bene declared, *Chap. 7. Sect. 1.*

SECT. 2. *Of mans subiection to his creator.*

Secondly, it is the duty of the Creature to moue in the Creator; that is, to feele, perceiue, know and acknowledge, that all the motions of it selfe, all the mutations which may any way happen to it, as the first comming of it into the world, the encreases which it hath, yea all facul ties of performing any action come from God. *Act. 17. 28. In God we liue, moue and haue our being.* The last duty of the

Act. 17. 28.

SECT. 1. *Of Mans subjection to his Creator.*

the Creature is to rest contented, how soever it pleaseth God to dispose of it; without murmuring or repining, no not at the utter destruction of it self. This the Apostle teacheth us, not to be so presumptuous as to aske of God, for what cause he hath elected some men to life, and reiected the rest; saying, *Who art thou O Man that pleadest with God, shall the thing formed say to him that made it, why hast made me thus? hath not the Potter power over his clay, to make some vessel to honour, some to dishonour?* Rom. 10.

SECT. 2.

Of Mans rebellion against his Creator.

THE last kind of Mans rebellion, is that, whereby thee is wanting in that duty for the performing whereof

hee and all other things in the world were created. The duty is, the aduancing and setting forth of the glory of God, the which Man in his corrupt estate, doth not onely not enlarge, as hee should doe, but also in his actions, and in the whole course of his life, greatly hinder and obscure: for although hee doe in his eternall confusion glorifie GOD, by manifesting his power and iustice; yet this glory is not giuen by Man, but taken and extorted by GOD: and therefore it is no holy duty; wherein this is especially required, that it bee performed voluntarily without compulsion.

SECT. 2. Of Mans rebellion against his Creator.

As touching the worship of GOD, whereby hee is chiefly glorified, the Apostle teacheth vs, Rom. 1. 21. that although Man hate some little knowledge

Rom. 1. 21.

of

SECT. 3. Of Mans rebellion against his Creator.

of God by Nature, yet hee doth not glorifie him as God, neither is thankefull vnto him, but becommeth extreamely foolish in turning the glory of the incorruptible God, into the similitude of the Image of corruptible things, and as of Beasts, birds; yea of creeping things, the baseſt of all other. And so doth dishonour God, more then can be spoken. Thus doe all carnall men worship God, for although they bee not allso mad as to cast themselues down before stocks and stones, yet they are all Idolatrous making either their mony, their belly, their honour, or some other worldly thing their God, whom onely they serue in deed, and heart.

Likewise, as touching the other duty, whereas they should be wholly moued and ordered by God, as by the fountaine and beginning of all things, and directed

rected by his spirit in every thing, that they doe, they are moued by the spirit of Sathan, by his suggestions, and by the corrupt lusts and desires of their owne flesh to all euill. Likewise, for the last dutie, namely, Contentation, men are content that GOD should doe good to them, but they take it in snuffe, that he should dispose of them otherwise, then they thinke is for their good: whereof to let other instances passe, it commeth, that the doctrine of Gods eternall Reprobation is so curiously scanned, so hardly receiued; yea, oppugned and reiected by many.

SECT. 3.

Of the renewed subiection of Man to his Creator.

BVT it is farre otherwise with the Faithfull, who as soone as they are renewed by

SECT. 3. *Of Mans rebellion against his Creator.*

Sect. 3. Of the renewed subiection of man to his Creator.

Gods spirit and so made new creatures, do forthwith make the glorie of God, the square & rule of all their actions, alwaies doing, that whereby it may be most aduanced, they make it the last marke & end wherat the whole course of their lives shall wholly aime: insomuch that they make this account with themselues, that if they can hit this marke by procuring Gods glorie in any good measure, (yet though it bee with the losse of their owne lives) they thinke that they gaine much by the bargaine. They glorifie God first, in the common actions of their life, for they meet with nothing so meane and base, which will not affoord them some matter to acknowledge the wisedome and goodnesse of God. Secondly in giuing to God his due worship, by praying vnto him as to the giuer of all good things, by giuing thanks vnto

vnto him, from whom they haue receiued all those blessings, whether temporall or spirituall, which they enioy: and lastly, by praising God, as in all other respects, so especially for that great and vnspeakable mercy which it hath pleased him to bestow vpon his Elect Seruants.

SECT. 3. *Of the reuerentiall obseruation of Man to his creator.*

In the state of Innocencie man praised God for his wisedome, power and goodnesse shewed in the Creation of the world: for his Iustice, in rewarding the holinesse of his reasonable creatures with life and happinesse: but now God hath put a new song of thanksgiuing into our mouthes, wherein the faithfull sound out the praises of that most louing, gracious, mercifull and pittifull God, who hath forgiuen them all their sins, *and pardoned their iniquity, who hath redeemed their soules from the pit of euerla-*

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SECT. 3. Of thereuerend subiection of man to his Creator.

fting confusion, and hath crowned them with mercy and compassions. Psal. 103. 3. 4. And therefore this was an vsuall forme of Thankesgiuing vsed in the Church from time to time, *Confesse vnto the Lord, or praise him, and why? because he is good, because his mercy endureth for euer and euer.* As we may see, Psa. 136. in euery verse, 2. Chro. 5. 13. and 7. 3. 6. and 20. 21. 1. Esd. 3. 11.

Psal. 136. 2. Chr. 5. 13 & 7. 3. 6. & 20. 21. 1. Esd. 3. 11.

This celebrating of the praises of God, the godly count the greatest pleasure and happinesse in the world: Psal. 62. 6. *My mouth is filled euen as it were with marrow and fatnesse (that is, with the most sweet and pleasant things) when as I praise thee, Lord,* saith the Prophet: and againe, Psal. 84. 5. *Blessed are they, that stand in thy Courts, O God, for why? they shall euermore be praising thee.* For although the Faithfull might

Psal. 84. 5.

Psal. 62. 26

out

praise GOD, though they liued out of the Church in a wildernesse: yet for the greater aduancement of Gods glory, they desire and labour that they may praise GOD, not among wilde beasts and trees, but in the assembly of Gods people, as it were before many witnesses.

Of mans subiection to God as to a Husband.

Now as touching the second duty of the creature which is to mooue onely in the creator, and by vertue receiued from him, we know, that as the bodies of the faithfull doe not mooue themselues, but are moued by the power of the soule, within their bodies; so neither their bodies not soules are moued by any other power, but by the holy spirit of God: for they doe not thinke their owne thoughts, desire their owne pleasures, speake their owne wordes, or doe their owne workes, but are wholly mo-

Of mans subjection to God as the Husband.

ued and ordered by the Spirit of GOD.

Lastly, this propertie of a Faithfull man, is worthy to be noted, that hee is not onely patient in regard of the greatest euils, which can bee layd vpon him, in this world (as hath beene declared in the Chapter of *Filiall Subjection*) but also would bee content if that it should please GOD to destroy him vtterly, and eternally. *Iob.* 13.15. *If GOD kill mee, shall I not trust in him?* So *Dauid* saith, 2. *Sam.* 15.26. *If I haue found fauour in the eyes of God, hee will bring mee back againe to see the place of his Worship, but if hee say, I haue no pleasure in him* (what then?) *Behold heere I am, let him do to mee, whatsoeuer seemeth good in his owne eyes.*

Iob. 13.15.

2. Sam. 15. 26.

the CHAP. XI.

CHAP. XI.

Of Man's subjection to GOD as to an Husband.

THus wee see the diuers kinds of the renewed Subjection of Man, correspondent to the kindes of Created subiection: To the which there is one other kind of Subiection to bee added, the which was not in the state of Innocencie, and therefore could not be lost by the fall of Man. This is the subiection of the Wife to the Husband, by the which bond is hath pleased GOD of his unspeakable Mercy and Loue, to tye the faithful to himselfe, so that they should bee to him, not only as Subiects, sonnes, seruants, scholiers, and Creatures, but also as his espoused Wife,

Of most subiection to God as to an Husband.

This strange marriage is celebrated and extolled in that song of songs, the which is wholly to bee vnderstood of this spirituall mariage betwixt God and the faithfull: likewise it is

Ephes. 5. 22 set downe, *Ephes.* 5. verse. 22. to verse 33. *The husband is the wiues head as Christ is the head of the Church*, therefore as the Church is in subiection to Christ, so ought wiues to be to their husbands.

This kind of subiection is

Ephes. 5. 32. called, *Ephes.* 5. 32. *A great mystery*, and therefore it needeth to bee explained after this manner. The riches of the loue and mercy of God, redeeming man from sinne and death, is so exceeding great, as that hee thinking it a small matter to restore him to that perfect and excellent estate from the which hee fell, doth aduance him to a higher degree both of holinesse and of happinesse. Hence it

commeth

commeth that man is more nearely joyned to GOD, then hee was before, both in subiection and in conformitie. But what bond of subiection, can ioyne man more neerely vnto GOD then the Sonne is to his Father? After the which manner, Man was before ioyned to GOD, as hath beene declared. Wee answer, that although this coniunction which is betwixt the Sonne and the Father bee very great: yet the Word of GOD teacheth vs, that a greater may bee giuen; to wit, that which is betwixt the Wife and the Husband: for this coniunction maketh two distinct persons to become one person, and one Flesh. *Matth.* 19. 5. but that other coniunction hath no such strange effect. And therefore it hath pleased God in mercy to tie and knit man to himselfe, not onely with those bonds of

Of mans subiection vnto God as to a Husband.

Of mans subiection to God as to a Husband.

Subiection whereby hee hath tyed to him in the state of Innocencie, but also with this new and most straight bond, taking all the Faithfull vnto himselfe, not onely as his loyall subiects, as faithfull seruants, as toward schollers, as orderly Creatures, and lastly, as naturall Sonnes, but also as a most Ceare and beloued Wife, ioyned to himselfe with such an indissoluable bond of Loue on his part, and such loyall affection on their parts, as shall neuer bee broken, euen as the Husband taketh to himselfe his beloued Spouse, on whom hee will bestow all his Iebuds, riches and care, and whom hee will defend aghinst all euils and dangers whatsoeuer.

This contract made betwixt God and his Church is set downe, Ezech. 16. the words are many, yet worthy to be remembred. Now when I saw

Ezech. 16.

thee and looked upon thee, behold thy time was come; yea, even the time to woo thee: Then spread I my cloathes over thee, and covered thy filthiness, yea, I made an oath unto thee, and contracted my self unto thee (saith the Lord God) and so thou becamest mine own. Then washed I thee with water, and purged thy blood from thee, and I annointed thee with Oyle, I cloathed thee with broidered work, and shod thee with Badgers skinne, and I girded thee about with fine Linnen, and covered thee with Silke. I decked thee with costly Apparell, I put bracelets upon thy hands, a Chaine about thy necke, and I put a frontlet upon thy face, and Earings upon thine eares, and a beautifull Crowne upon thine head. Thus wast thou decked with gold and silver, and thy rayment was of fine linnen and of silke, and of broidered work: thou didst eate fine flowre, honey and oyle, marvellous wast thou

Of mans subjection to God as to a Husband.

Of mans subiection to God as to a Husband.

and thou diddest luckilie prosper into a Kingdome, and thy Name was spread among the Heathen for thy beauty, &c.

For the further declaration hereof, if wee doe consider the notable resemblance which is betwixt Marriage and this new coniunction of Man to GOD, wee shall haue great cause to admire the Wisedome of the Holy Ghost, who in inditing the Scriptures doth paint out such darke Mysteries with so liuely colours, and doth so fit earthly types to Spirituall things. The ground of this new Coniunction whereby Man is more nearely, firmely, and surely tyed to GOD then hee was before, is the Incarnation of CHRIST, wherein our Nature was inseparably vnited to the God-head in one person, euen as the Wife (which before was of a diuers kind, bloud and name) beeing now espoused to

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her Husband, becommeth one flesh, bloud and bone with him, yea one person called by one and the same name; so that as the Wife being thus, as it were incorporated to her Husband, is more nearely ioyned to him then any other whosoeuer, whether Sonne, Kinsman, or Friend, and may more confidently looke to bee enriched and protected by him: So the Faithfull being now in the humaine Nature of CHRIST thus espoused, and made one person with GOD, are more neerely joyned to him then Man was in the state of Innocencie, wherein God did not take vnto himselfe the Nature of man; and therefore did not acknowledge Man to bee as his beloued Spouse, and a part of his owne person, but onely as his Subiect, Seruant, Scholler, Creature and Sonne. All which are distinct persons from

Of Mans subiection to God as to a Husband.

Of many subjections to God as to a Husband.

the King, Master, Teacher, Creator, and Father: and so may more certainly and undoubtedly looke to be not only protected and saued from Death, by the strength of God their new Husband, but also to bee enriched by him with all Spirituall and Heauenly blessings belonging to a holy and happie estate.

Thus wee see the manner of this new Subiection, the duties belonging to it are all those, which a dutifull Wife oweth to her Husband: as namely, that shee please him, and cleaue inseparably to him. For the first, as the Apostle witneth, 1. Cor. 7. 34. *But he that is married careth for worldly things how she may please her Husband.* So ought the Faithfull endeauour by all meanes to please their Heauenly husband, by being pure both in body and soule, doing all those things,

1 Cor. 7. 34

Which

which they know are acceptable in his sight: especially, by performing the second duty, to wit, that they renounce all other things in the world, and cleave fast to God without separation: Even as the Wife forsaketh Father, Mother, Sisters, Brethren, Kindred, and acquaintance, and betaketh her selfe wholly to her Husband. *Of Mans subjection to God as to a Husband.*

This dutie of the Church to CHRIST is notably described, *Psal.* 45. 11. *Heare O Daughter, incline thine eare, forget thy people and thy Fathers house: So shall the King have pleasure in thy beauty, for he is thy Lord, and Worship thou him.* Yea there can no Wife have so good cause to performe all loyall dutie to her Husband, as the Faithfull have in respect of God. *Psal.* 45. 11

For if it should please some great Prince, to advance some base, poore and miserable woman

Of mans subiection to God as to a Husband.

woman to the Dignitie of being his Wife, all men would say, that shee could not by any duties of Subiection, shew her selfe sufficiently thankfull; How then shall sinfull Man, who of himselfe is the most wretched Creature in the world, but is now espoused to GOD the King of Kings, behaue himselfe in any measure so dutifully as hee ought?

* * *

OF THE THREEFOLD STATE OF MAN.

The 2. Part of this Treatise.

Wherein is handled the Second part of mans Holinesse and Sinfulnesse; to wit, his Conformitie or likenesse to GOD, with the contrary vnlikenesse or Deformitie.

CHAP. I.

SECT. 1.

Of the Image of GOD in Man in his pure estate.

IT hath beene declared, that the good estate of the reasonable Creature, whether Man or Angell, consisteth in this

Sect. 3.

SECT. 1. *Of the image of God in Man in his pure estate.*

this, that he bee ioyned to God, the fountaine of all goodnesse, both personally or locally in happinesse, and also spiritually in perfect holinesse. The which holinesse hath two parts? Subiection and Conformitie. For so it hath pleased God in great wisedome to ioyne these two together in his reasonable creatures, lest that they should bee too much either debased by the one, or lifted vp by the other. For if they had beene made like to God without subiection, they would easily haue bene brought to thinke themselues equall to God. and if they had beene subiect to God without any likenesse or resemblance to him, they should haue lacked that wherein their whole excellencie and dignitie doth consist, and haue beene in the same condition with the rest of the Beasts. Thus God hath created the soule of Man in an equall tem-

temperament of contrary qualities, that so the one might qualifie and preserue the other. The subiection of Man is already declared: now followeth his Conformitie, which is, that part of Mans holinesse, wherein he resembleth God, or is like unto God, usually called in Scripture, *The Image of God*: for as there is a likenesse and similitude betwixt an Image, and that whereof it is the Image: so there is in respect of this part of Mans holinesse, a likenesse betwixt GOD and Man.

SECT. 1. *Of the image of God in Man in his pure estate.*

For the better vnderstanding of this matter, and the easier resoluing of those manifold doubts, which are moued about it, it is needfull that we declare what God is, to whom we make Man to be like. The essence of God is so infinite, secret, and hidden, that it cannot be conceiued in

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SECT. 1. Of the image of God in Man in his pure estate.

our mindes, much lesse expressed in words to the capacitie of others. For whereas it is said, *Iohn.* 4. 24. *That God is a Spirit*, the meaning is, that the nature of God is not visible and sensible, but mysticall and wonderfull as are spirits. For otherwise, the name of spirit as it is given to Angels, is too grosse to expresse the essence of God. Yet it hath pleased God in mercy to make himselfe knowne vnto vs by his properties, vsually called by the Diuines, the attributes of God, as his knowledge, wisedome, Iustice, mercy, loue, power, eternitie, and such other. For as wee in common speech going about to describe any man, doe mention his vertues, qualities and conditions, saying that he is honest, gentle, faithfull, liberall, iust, and learned: so we haue reuealed vnto vs in Scripture, not the essence or nature of God, but

but the aforesaid attributes, and therefore if we would describe God, we must say that hee is a certaine essence, most simple without any manner of composition, existing it of it selfe and from whom all creatures and actions doe exist, being eternall without beginning or ending, infinite in knowledge, wisedome, iustice, mercy, loue, strength, power, and in all goodnesse, holinesse, and puritie.

SECT. 2. *Of the Image of God in Man in his pure estate.*

Thus wee see in part what God is: now the Image of God in the Creature is, whenas it is like to God in some of the aforesaid respects: as when the creature is endued with knowledge, wisedome, power, loue, mercy, or any other the attributes of God. But it may bee here obiected, that if the attributes of God which are his essence may be giuen to any creature, then it should be partaker of Gods nature, and so bee a

God.

Sect. 2. Of the image of God in Man, in particular.

God. We answere, that the attributes of God may be in the creature, although not so as they are in God: for example, God hath strength, and the creature hath strength, euery one more or lesse. Yet there is this difference, that the strength of God is essentiall vnto him, and a part of his nature: but the strength of the creature is a qualitie or accidentall thing, which may be spared: as when we see two Sunnes, the one is a true substance, but the other is onely the reflexion of the beames of the true Sunne. In God it is primarily as in the fountaine, but the Creature hath his strength from God: in God it is infinite, in the Creature it is finite; God hath all strength, the creature hath but some, yea the strength of the mightiest Creature is great weakenesse in cõparison of the power of God.

Againe, some Man may ob-

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ject if all things be infinite in God, and finite in the creature, there can be no proportion or similitude betwixt them, we answere, that there may be though no proportion, yet similitude betwixt an infinite and a finite thing: as for example, one drop of water is like to the great Ocean; both beeing of the same matter, and of the same forme, both beeing water and round. Againe, to take out first similitude, the body of the Sunne may bee said to bee of an infinite greatnesse, although no creature bee simply infinite) for Philosophers doe teach that it is farre greater then the whole earth, and yet a Man may see the likenesse and Image of it in a little dish full of Water. Lastly, not all the attributes of GOD, but onely some of them can bee given to the creature, for no creature is eternall, infinite, or

SECT. 1. Of the image of God in Man in his pure estate.

existing

SECT. I. *Of the image of God in Man in his pure estate.*

existing of it selfe. In the which respect, wee call this resemblance which the creature hath to God, rather a likenesse, then an Image; for we know that an Image is like to the thing it selfe, in every respect. as the Image of a man seemeth to bee a man, the Image of the Sunne or Moone in the water, seemeth to be the Sunne or Moone it selfe. But no creature seemeth to be God, because it is vnlike to God in most respects, then it is like, for a beast may be like a Man in many respects, as is an Ape: yet we doe not say, that it is the Image of Man, because the vnlikenesse and difference is greater then the likenesse.

But to apply these things to the matter in hand. It will bee here said, why then doth the Scripture say, that Man was created according to the Image of God? We answere, that the Holy

Holy Ghost in enditing the Scripture hath more regard to our capacitie, then to the exact proprietie of speech, and therefore calleth the likenesse of Man to God, by the name of Gods Image, that hee might distinguish it, (as beeing farre greater) from the likenesse, which other creatures haue to God. For as a Man speaking of beasts may say that a horse or any other beast is like to a Man, because it hath a head, eyes, mouth breast and belly as a Man hath; but when he commeth to the Ape, or to the Satyre, there he findeth so great likenesse, that he sticketh not to call it, though vnproperly, the very Image and picture of a Man. So the Scripture saith, that euery thing hath some likenesse to God. For the starres are glorious, the heauens are simple, the fire is pure, the Aire is subtile, the thunder is fearefull, the winde is mighty,

SECT. 1. *Of the image of God in Man to his pure estate.*

SECT. I. *Of the Image of God in Man in his pure estate.*

ty, the raine is good, the rocks and many other things in a manner eternal, the birds of the ayre and the Beasts of the field, are carefull to preserue those which they bring into the world, and are louing and pittifull towards them, as God is affected towards all his Creatures; and therefore euery Creature hath a likenes to God. Whereof it commeth that God doth often in the Scripture compare himselfe, euen to his senceless and brutish Creatures, as may be seene. *Esay.* 5. 29. *Hosea.* 5. 14. yea we read, *Gen.* 1. 31. *That God looking on his Creatures; said, That they were all good.* Whereof it followeth that they are all like to God, who is goodnesse it selfe, and is said to be onely good, *Math.* 19. 17. But when as the holy Ghost in the Scripture commeth to speake of a Man being endued with reasonable wordes standing

Esa. 5. 29. Hosea. 4. 14 Gen. 1. 31.

Math. 19. 17

know-

knowledge, wisdome, and memorie, with Iustice, equitie courage, temperance, Chastitie, loue, pitty, and all manner of holinesse, with a beautifull proportion of body, and excellent guifts of the mind, yea with Lordship and Dominion ouer all these earthly Creatures; he saith of him, that hee is the very Image of God, as if he were a finite and a created God. And yet he doth not meane that Man is either a God, or the Image of God: for there can bee no Image of God, either found in any creature, or imagined by the mind of any Man or Angell; onely Christ the eternall and essentiall Sonne of God, is the expresse character & engraued forme of the Father, being so much more his Image then any Man or Angell is: as a naturall Sonne begotten of the body of his Father, being of the same substance

SECT. 1. Of the image of God in Man in his pure estate.

SECT. 1. *Of the image of God in Man in his pure estate.*

substance, flesh, blood, b
stature, colour and conditi
with his Father. is more hi
mage, then is an Ape, Horse,
any other Beast.

Thus we see that the Ima
of God in Man, is, that grea
militude which he hath to G
whom he doth resemble
onely in one, or in a few re
spects as other creatures do
but in many, yet not in all. I
this sense God after that he h
made all other creatures saith,

Gen. 1. 26. *Gen.* 1. 26. *Let us make Man*
our owne Image, according to o
owne similitude. Where we se
that the Image and similitud
of God are all one, both sign
fying the difference of excelle
cie, which is betwixt Man a
other creatures there named.
like manner, if wee compa
Man with the Angels, we sha
find that as hee doth farre ex
ceed the other creatures; so th
Angels doe farre exceed him,

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SECT. 1. *Of the image of God in Man in his pure estate.*

in bearing the Image of God. For they are indued with a greater measure of Vnderstanding, Knowledge, Wisdome, Strength, Puritie, Holinesse, and all goodnesse, then any man is capable of, and so they approach nearer to the nature of God, and are liker to God then Man is. Againe, of Men, they who haue a greater measure of the aforesaid attributes, haue more of the Image of God, as the Magistrate who hath greater power and authoritie, then priuate men, and therefore are in the Scripture called Gods: the Man who hath greater strength then the woman; and therefore is said, to bee the Image of God, whereas the woman is made the Image of the Man, 1. *Cor*, 11. 7. and so the Man, Noble, Learned, Wise, Aged Man, in respect of him who hath a smaller measure of these guifts, may be called the

1. Cor. 11. 7.

SECT. 1. *Of the Image of God in Man in his pure estate.*

Image of God. So that if we goe from the baseſt Worme creeping on the Earth, to the moſt glorious Angell in Heauen, as each one is more excellent then other, ſo it is liker to God: Yet the Scripture vouchſafeth this tytle of Gods Image, to none ſaue onely to Man and Angels. This is the generall acception, and in this ſenſe, the Image of GOD is alſo vſually taken by Diuine writing of mans Holineſſe.

Thirdly, it may bee vſed more ſpecially, to ſignifie not all the Holineſſe of man, but onely that part of it, wherein hee reſembleth GOD most notably then in the other. For as touching all thoſe parts of mans Holineſſe, which haue beene declared in the firſt part of this Treatiſe, they cannot properly ſaid, to bee any part of the *Image of GOD*, becauſe there is no ſuch

in God, he being ouer all; and therefore acknowledging no manner of Subiection to any; neither any duty of subiection, as Affiance, Hope, Feare, Reuerence, Imitation, Inuocation, Seruice, Worship, Thankes, or any other of that kind. But if wee speake of mans Vnderstanding, Knowledge, Wisedome, Loue, Hatred, or any other of the faculties of his Mind or Will, wee may call these very fitly *the Image of* GOD; because Man doth in these points resemble GOD, in whom the like things are found. Yet the Scripture & those Learned men which follow the phrase of the Scripture, do not speake improperly, in calling the whole holines of man by this name: seeing that Holines in generall, is *Gods Image*, who is perfectly Holy; and therefore, hee that looseth the first part of his Holinesse; namely, the due subiection

SECT. 2. *Of the image of God in Man in his pure estate.*

SECT. 1. *Of the Image of God in Man in his pure estate.*

of man to God, or is wanting in the performance of any duty belonging vnto it, as the wicked Angels rebelling against God, and yet keeping a great part of their conformitie to God in knowledge and wisedome, strength, and many other respects haue done, he is vnlike to God, who is not perfectly holy, and hath lost the Image of GOD. So that to conclude, wee are in this second part to intreat of the *Image of GOD* in this third sense, it signifying the second part of *Mans holinesse*, wherein hee doth more especially resemble God, and which for the excellency of it hath the name of the whole giuen vnto it. But because the Image of God is vsually taken more generally; therefore, we will call this second part of Mans holinesse, the likenesse, similitude, or conformitie of Man to God, the which is the right

right and orderly disposition of those faculties of Mans soule, wherein he doth resemble God; to wit, of his Mind and Will: whereof hereafter in particular.

SECT. 1. *Of the Image of God in man in his pure estate.*

SECT. 2.

Of Mans deformity or vnlikenesse to GOD.

AS God created Man so like vnto himselfe in perfect Happinesse and Holinesse, that he might in some sort bee said to beare about with him the Image of the great and glorious GOD of Heauen; So Man by his Fall lost that precious Iewell which was vnto him as a Chaine of gold about his necke; yea, as it is called, *Psal.* 8.6. *A crowne of Honour and Glory:* And so became miserable and vnholy as vnlike to God, as darknesse to light, and Hell to Heauen. And yet the

Sect. 2.

Psal. 8.6.

SECT. 2. *Of Mans deformity or vnlikenesse to God.*

Image of God, is not so cleane abolished, but that there are some reliques of it to be seene in Man: for looke in how many respects eyther in Happinesse or Holinesse, man since his fall doth excell the rest of the Creatures; so much of the Image of God doth remaine in him. As for example, one part of mans Happines was the outward dignitie of his Body, the vse of Gods creatures, in the which respects Man hath, even in this his corrupt estate, euident reliques of Gods Image. Likewise, for the other part of Gods Image, there remaineth in the mind of man, some small knowledge of God, of good and euill, the which if it were perfect, were the Holinesse of the mind.

Yet these reliques doe not make, that any one part of Gods Image doth remaine: the which is wholly defaced, although

though not vtterly abolished. It may now bee compared to a faire Picture of some beautifull man, whereof curry part is blemished, stained, and mangled. Yet not so, but that the proportion of it may be discerned, and each part distinguished from other: or (as it is commonly) to the ruines of some stately Palace: Or lastly, to a dead Child, wherein although we may discerne the likenesse and image of the Father, yet it is but a vile, loathsome, and rotten carcasse. Therefore these reliques, doe not make man to bee either happie or holy in part, onely they serue for these vses: First, to be monuments of the great bounty and goodnesse of God, shewed to man in Creating him after his owne likenesse. Secondly, to bee as meanes, whereby God might worke the Saluation of his Elect, and suffer the Reprobate

SECT. 2. Of mans deformity or vnlikenesse to God.

SECT. 2. *Of Mans deformity or unlikenesse to God.*

(who by this meanes become inexcusable) to worke their owne eternall damnation.

Thus wee see the generall deformity of Man, consisting in wretchednes and sinfulnesse, the particulars whereof we are not heere to declare: because, the former part hath shewed both the wretchednesse of Man, and the first part of his sinfulnesse: Onely we are here to intreat of that speciall Deformitie of man, whereby some parts of his Holinesse are defaced; namely, those wherin he did so resemble God, as that he might haue bin said, to haue them in common with God, as are the Mind, memorie, Will, and many of the affections; and in briefe, the chiefe faculties of the Soule of man: all which, are strangely corrupted and wholly peruerted from that good, holy and orderly disposition, wherein they were Created.

SECT. 3.

Sect. 3.

Of the renewed Image of GOD in Man.

AS the Fall of Man defaced the Image of GOD in Man; so the grace of God doth wholly restore the same, both in Happinesse and also in Holinesse, as hath beene declared in part already: onely, their remaineth that part of *renewed Holinesse* to be handled, which may most properly bee called, *The image of God*; consisting in the renouation of the reasonable Mind and Will, euen the faculties of mans Soule: not that God hath a soule, or any such faculties of a Soule, as man hath; but onely, it hath pleased him to resemble his incomprehensible Essence to our nature for our capacitie: for the faculties of a reasonable Soule

Sect. 3.

SECT. 3. *Of the renewed Image of God in Man.*

being in due order, doe greatly resemble the nature of God, which is reasonable, or rather reason it selfe. And therefore, although in truth not like to any created Nature, yet liker to reasonable Creatures, then to any other. Yet we haue rather chosen to call it the conformitie of man to God: because, the Image of God, is vsually taken more generally: Sometimes for the whole coniunction of Man with GOD, both outward in Happines, and spirituall in Holines; And sometime onely, for one part of it; namely, for *renewed Holinesse*, Col. 3. 10. and for *renewed Happinesse*, 2. Cor. 3. 18. But the Image of God is taken most specially, for the speciall coniunction of Man to God in Holinesse, especially in the Writings of the Apostles, who doe not speake so much of the renouation of mans Happinesse (becaus

Col. 3. 10. 2. Cor. 3. 18

(because that is not present, but to come in the world to come) as of his Holinesse; the renouation whereof, the Faithfull are to labour for in this life, leauing their Happinesse to the time appointed by God.

SECT. 1. Of the created holinesse of the minde.

CHAP. II.

SECT. 1.

Of the created Holinesse of the Mind.

AMong the faculties of mans Soule, the first & chiefe place is giuen to the Mind, or Vnderstanding part, it being the first both in nature and also dignitie: for it is the beginning and fountaine, from the which the other faculties, yea all the motions & actions of the whole man doe flow; and is of so great dignity, that by reson of it, man doth not only farre excell all other visible crea-

Sect. 1.

Sect. 1. Of the wrested Holiness of the mind.

creatures without comparison, but also approached very neere to the excellencie of the Angels, and doth in some sort resemble the All-knowing essence of GOD. This did Sathan know very well, that Man was like to God in nothing so much as in his Understanding; and therefore, hee perswaded Eve to eate of the forbidden fruit, by promising that by that meanes shee should attaine to a greater measure of Knowledge, and so consequently greater likenesse to GOD then shee had. For so he saith, *Gen. 3. 5. God knoweth that when yee shall eate of this fruit, your eyes shall be opened, and yee shall bee as Gods, knowing good and evill.* Gen. 3. 5.

But to leave the dignitie of the Mind to them, who take in hand the naturall description of Man: wee are here to consider, the Spirituall state of it in respect of GOD; to wit, the Holi-

holinesse of it. That the Mind was created holy, no man can deny, but hee who sticketh not to reproach his Maker, as having erred in the most excellent part of his worke: And therefore it is most needfull that we declare the particulars of this Holinesse. First, what it is, & wherein it consisteth; secondly, the severall parts of it: for the first.

Sect. 10. Of the created Holinesse of the mind.

The Holiness of the mind, consisteth in the perfect knowledge of God, and so it may be briefly defined. Where we say perfect, we meane that perfection and measure of knowledge, whereof the nature of man is capable, for there is a more perfect and excellent knowledge in the Angels, then can bee in any man. Againe, there is more perfect knowledge of God in God then in any Angell. For GOD is knowne perfectly and essentially to himselfe only.

These

SECT. 2. Of the created holinesse of the mind.

These transcendent kindes of knowledge, which are without the compasse of humaine nature, are not required at the hands of Man; and therefore he wanteth them without sinne. Againe, we doe not meane by perfection, the highest degree, or the greatest measure of knowledge which may be attained vnto by Man: for in this Innocent estate, one man may want that great measure of knowledge which another man hath, and yet want no part or jot of the holinesse of his mind; onely by perfection, we meane that knowledge wherein there is no part wanting, which is any way needfull for the holy and happy estate of man: that is, when as a man knoweth all those duties which he oweth to God, and whatsoeuer thing belongeth necessarily to his owne good estate.

The second word of the definition

finition is knowledge, whereby we meane both actuall and potentiall knowledge; Actuall knowledge, is that which is already really in the mind: Potentiall knowledge, is that vertue or faculty which conceiueth things offered to the mind by any means. The first is, to haue knowledge, or the habits of knowledge: the second is, to bee able to get that knowledge which as yet is wanting: of these two hereafter in particular. Lastly, by the knowledge of God, we meane all manner of knowledge, whereof although there be diuers kindes; (as there are many things in the world besides GOD to bee knowne) yet the holinesse of the mind consisteth in this, that it knoweth all things in GOD, and nothing any otherwise then as it commeth from God, and hath relation to him. For God is all things

SECT. 1. Of the [illegible] of the mind.

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SECT. 1. Of the 4. [illegible]

in all, and all things doe exist in God: and therefore, euery thing may be knowne in God, and God knowne, yea seene and felt in euery thing, euen in the least and basest creature: The wicked Angels are in this their corrupt estate endued with a great measure of knowledge, but this their knowledge is void of all holinesse, because it hath no relation to God and his glory: for this onely is to bee accounted the holinesse of the mind: not barely to know the natures, properties and differences of things, but to see and acknowledge the Wisdome, Power, Goodnesse, and Glory of God in them. For holinesse hath relation to God onely, it seeth God through the meanest things, and doth not rest in any thing till it come to God.

Yet we are not to thinke that the mind of Man is in this his Innocencie, a confused Chaos,

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or heape of knowledge: for God the maker of Man, is not the Author of confusion: And therefore, if wee are to distinguish this knowledge into the seuerall kindes and parts of it: whereof the first and chiefe is the knowledge of God, that is, of the proper nature, attributes and actions of God; the second is, the knowledge of the Creatures. The first kind may bee called diuine, because it tendeth directly and immediately to God himselfe. Where we doe not meane that Man could possibly comprehend, within the narrow compasse of his shallow braine, the infinit and vnsearchable essence of God, the which thing the Angels cannot doe. Yet we are not to doubt, but that he did thinke aright without any errour of the nature of God. And no maruaile seeing he did see God face to face, as the Scripture speaketh; that is,

SECT. 1. Of the created holinesse of the mind.

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SECT. 2. Of the creatured knowledge of the mind.

was daily conuersant in the presence and company of God, as the Angels in heauen are, although not in the same measure: from this knowledge as from a fountaine, springeth the knowledge of the creatures (commonly called humaine knowledge) because all the creatures belonging to Man, and seruing for his vse, are knowne for his good only. For as a Man may easily see all things being there where the Sunne shineth clearely, so Man liuing in Gods presence could not haue the nature of any creature hid from his sight. From both these kindes of knowledge, came the knowledge of euills: for, *Rectum est index sui & obliqui*, a streight rule or line sheweth the crookednesse of any thing; and so all truth, good and right shining in God and in his creatures, did shew to Man what was false, wrong, sinfull, vnlaw-

Sect. 2

Of the created holinesse of the mind.

Gen. 3. 5.

ralawfull, or any way euill: for although, Sathan did promise to Man a greater measure of the knowledge of good and euill then he had. *Gen.* 3. 5. as if his knowledge had been imperfect in that behalfe; yet he knew what was euill better before his fal then afterward, although by his fall he got the sense and experience of euill which hee wanted before.

Thus much in generall of Mans knowledge, the which is now to be considered more particularly in the two kindes of it, Potentiall and Actuall. Potentiall knowledge, is the aptnesse and abilitie of the mind, to conceiue and comprehend whatsoeuer it should please God to reueale. Heere it may be asked, by what meanes Man in his Innocent estate, did attaine to knowledge. Wee answere, that *Adam* the first Man was created in perfection as

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Sect. 1. *Of the ornamented holinesse of the mind.*

of body and soule; so also of actuall knowledge, not gotten by sense, experience, observation, and by his owne industry, (and yet it was afterward to be encreased by these meanes, but engraven in his mind by the finger of God, and inspired by God together with his mind. But his children were not to come so lightly to knowledge, to whom he could not propagate his actuall knowledge, but onely his potentiall: for they were to be borne as in weakenesse of body: so with mindes void of all actuall knowledge, not having the formes, similitudes and universall notions of things (called *Idea* or *Species*) engraven in them by nature, but being appointed by GOD to seeke for knowledge by some outward meanes, and so to repleniſh these empty roomes with all varietie of knowledge. The which thing was done in this

Sect 1
Of the created holinesse of the minde.

this state farre more easily, certainly, and sooner, then any Man can get knowledge in the sinfull state of Man.

First for humaine knowledge, it was to bee gotten by the aforesaid meanes of sense, experience, observation, and collection. For the which purpose Man had great subtilty, and quickneese of outward senses, arising of the exact temperament of his body, & being able to receiue aright without errour the impression of any obiect. And accordingly were the faculties of the mind disposed, the which as it is commonly said, follow the temperature of the body, and by the which Man was able with great quickneese, facilitie, certainty and truth, to conceiue and vnderstand, to imagine and inuent, to compound and diuide, to collect and inferre, to reason and discourse, to iudge and determine,

SECT. 1. Of the created holinesse of the mind.

mine, and in summe, to performe all the duties, actions, and motions in any naturall and finite object, without failing or erring in his worke. Thus wee see that Man was to come to the knowledge of the creatures, called humaine knowledge, not by immediate inspiration, or any supernaturall revelation, from GOD; but by the meanes of the naturall faculties of his body and mind: for as it is in the corrupt estate; so in the state of Innocencie, the outward senses of the body, did let knowledge into the mind, as light commeth into a House by the windowes of it. Yet Man did not get knowledge onely by opening his eyes; but by diligent using and imploying all the faculties of his minde in this worke.

Hereof wee may inferre

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these things, First, that Man knew not any thing which might not bee knowne by the aforesaid meanes of his naturall faculties. As for example, hee could not giue any certaine iudgement of the effect, where the causes were contingent, as in his owne actions, hee could not foresee his owne fall, whether hee should resist or giue place to temptation; because the truth hereof did depend on the extemporall motion of his Freewill, which might encline it selfe to either part: Secondly, that he knew not any particular thing, which had not at any time beene apprehended by his outward senses; and therefore he could not know the secret thoughts of another Man, nor define the number of things infinite, as to tell how many stones, or fishes were in the Sea; these things hee did not know, neither

SECT. 1. Of the created Holiness of the mind.

SECT. 2. Of the created holinesse of the mind.

ther was it needfull for him to know them. Againe, hereof it followeth, that Man in his Innocencie had not any perfection of knowledge till hee were come to ripenesse of age: for that during the time of his Infancie and childhood, the faculties of his body and mind were weake, and therefore not able to performe their seuerall functions in any perfect manner: Yea further, that in his youth he was to be trained vp in learning and in vsing all the meanes of attaining knowledge. Wherin we are not to thinke, that he was so slow, dull, and vntoward, as are the wittiest and most forward ones in this corrupt estate, but that he did profit in knowledge, farre more easily then any can doe in this sinfull time. Lastly, in that Man was to get knowledge by the aforesaid meanes, appeareth that all men were not indued with

with the like measure of actuall knowledge; for howsoever the naturall faculties of the mind, serving for the getting of knowledge were much alike in all wid out any great difference (for it could not bee but that there should be some difference in the temperament of the bodies, so also in the mindes of greater, their actuall knowledge was lesse of men,) yet as men did give themselves more or lesse to the use of the meanes, and to the searching out of the truth of things.

SECT. I. Of the created holinesse of the mind.

Thus we see what was the meanes of Mans humaine knowledge: but how shall we thinke that hee came to the knowledge of God, who is not subject to sense, and therefore to bee knowne by some other meanes? For the answere hereof, we are to distinguish the knowledge of GOD into two parts: The one, is the know-

SECT. 1. *Of the created holinesse of the mind.*

ledge of Gods nature; the other is the knowledge of his Actions, Counsels, Decrees, and Will: this latter part was altogether unknowne to Man, but so farre forth, as it was extraordinarily revealed to him by God, otherwise, no Man, yea no Angell in Heaven knoweth the mind of God, or is admitted into his secret Counsell, as no Angell knoweth when the World shall have an end, Mat. 24.36. Thus Man in his Innocencie was ignorant of his owne fall, and of the whole worke of our redemption by Christ; for these things were not revealed vnto him, neither had he any need of this knowledge. Yet God did from time to time reveale his counsels vnto Man so (farre forth as was needfull) and by visions, apparitions, dreames, extasies, inspirations, and by the ministerie

Math. 24.6.

sterie of Angels, but most commonly by a created noice, as hee spake to *Adam* in the garden. This part of diuine knowledge, being reuealed by God, might easily bee attained to by Man, who was able to conceiue, vnderstand and remember that God had decreed and would doe this or that thing. But for the knowledge of GODS essence and nature, is euery way infinite, how shall we thinke it possible to be comprehended by Man, although the same were reuealed by God: seeing that it is impossible for GOD himselfe to make a finite thing comprehend that which is infinite.

SECT. 1. *Of the created holinesse of the minde.*

Againe, whatsoeuer Man knoweth or conceiueth in his minde, hee conceiueth it by a similitude, or Image of the said thing abstracted from it by his outward sense; but whereunto

SECT. 1. *Of the created Image of the world.*

shall Man resemble or compare God? who is not like to any thing either truely existing or which can be imagined? We answere, confessing all thinges to be true, and agreeable to the Word of God, for it is impossible for a Man to know God fully, as a Man may know the whole nature, forme, force, matter, vertue and ability of a tree, beast or any other creature. But how much soever we doe give to God in our mindes, yet there is more due unto him. And yet Man may in some sort comprehend the nature of God, even by knowing it to be incomprehensible, and get a likenesse or forme of it, by knowing it to bee incomparable to any thing, and visible to all things. Wherein arises this knowledge of God in the mind of Man, God is a certain thing or nature incomprehensible and incomparable.

But

But this is nothing to the purpose: for it is not sufficient for Man in regard either of his happinesse, or of his holinesse, to haue a generall and confused knowledge of God, that he is a certaine thing or nature, there being innumerable natures beside his in the world: or to haue a priuatiue knowledge that GOD cannot bee comprehended of any creature, or resembled to any thing, for this knowledge is nothing but a confession of Ignorance. And therefore it is needfull to search out not onely what God is not, but also what he is: but this cannot be done by any creature, and therefore let vs aske counsell of the Scripture, and learne the nature of God, of God himselfe, to whom onely it is fully knowne. This may be done. *Iohn.* 4. 24. where it is said, *That God is a Spirit.* But so are the Angels also, *Heb.* 1. 7

SECT. 1. *Of the created holinesse of the minde.*

Ioh. 4. 24

Heb. 1. 7

SECT. 1. *Of the created holinesse of the winde.*

how then? Shall wee thinke, that GOD and the Angels, which are creatures, are of the same nature? God forbid: for that thought were no holy knowledge but a blasphemous errour; yea the Scripture meaneth no such thing, as that God is a Spirit, but onely that he is of an invisible, subtile, and pure nature as are the Angels, and as is the wind & ayre (from the which the name of Spirits is taken) or as is the flame of fire, which is made the synonymum that is, of the same signification with the name of Spirit: *Heb.* 1.7. *Heb. 1.7* 1.7. *Hee maketh his Angels Spirits, and his Ministers flame of fire.*

If this be true, as it is most true, then we are but where we were, for hereby wee learne onely, that GOD is not a visible or sensible thing. And therefore wee must have to course againe to the mouth

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of GOD, and with Moses aske boldly what hee is, and desire to haue his true name and Nature reuealed vnto vs. The answere which GOD giueth is this, *I am that I am*, or *I will bee, that I will bee*; that is, I am no changeling but the same for euer. But neyther these places, nor any other in the Scripture, doe fiatly define what the essence of GOD is, what then is to bee done in this case? shall wee thinke that GOD, who made Man so happy, and was so bountifull vnto him, did enuy to him the knowledge of his owne nature? That cannot bee: Wee are rather to gather by the silence of GOD in this behalfe, that this is too high a point of Knowledge for MAN to reach vnto; yea, such an one whereof the minde of Man is not capable:

SECT. I. Of the created holinesse of the minde.

SECT. 2. Of the counted holiness of the minde.

And therefore Man, in his Innocencie was not to lose his his head in sounding the bottomlessed depth of Gods essence, or to think that the congues of all the Angels in Heaven were able to utter so significant a word as should contain in it the forme and substance of Gods nature.

How then may Man know GOD, or at the least come neare to some manner of knowledge of him? We answer, that neither God nor any other thing can possibly be conceived by Man, but by some resemblance or Image, and therefore the onely way to attaine to this light, and imperfect knowledge, is to Imagine of God, by that which is of all other things most excellent in nature, and so approacheth nearest to the nature of God, and which all men know to be the most excellent of all others. In

this contemplation, the nature of the reasonable creatures, doth first offer it selfe, as farre excelling all other natures, and therfore Man must be faine to gather out of himselfe, or else from the Angels if they were so well known vnto him, an Idea, Image or notion of God, not by thinking him like to any creature (for that were Idolatry) but by applying the best, highest, greatest and most excellent things which he findeth in himselfe to the nature of God. This meanes of attaining to the knowledge of God, is so naturall to Man, that it remaineth euen in his corrupt estate, wherein nothing is more common then to thinke and speake of God as of a man, for ignorant men knowing nothing more excellent then themselues, doe thinke their owne nature to be likest to the nature of God.

SECT. 1. Of the created holmesse of the minne.

Well, then let vs vse this

SECT. 1. *Of the crooked holinesse of the minde.*

meanes seeing we haue no other and see if we can conceiue of the great ocean by a drop of water. What then is counted most excellent in the nature of Man? What but his vnderstanding, knowledge, wisdome, councell, his reasonable wit and orderly affections, his loue, fauour, mercy, pitty, his iustice, purity and such other vertues, his strength and power, his Lordship ouer the creatures, and his glory arising therof? In these things doth the excellencie of Man consist, & therfore Man as it were putting his owne coat on God, is to conceiue of him in his mind as of a nature surpassing, yea infinit in knowledge, wisdome, councell, in will, loue, hatred, fauour, and reuenge, in mercie and compassion, in puritie and iustice, in might, power, dominion & glory, and no maruaile that Man doth thus conceiue of God, seeing God in regard of the weakneſſe

nesse of Mans capacitie, hath reuealed himselfe to man in this and in no other manner, euen in the person, likenesse, and nature of Man, and yet this is the only nature of God which is reuealed.

SECT. 1. Of the createa holinesse of the mind.

Now as touching the means whereby Man in this his Innocencie attaineth to the knowledge of this Nature of GOD (which being after a sort his owne nature, is familiar vnto him and may easily be conceiued) they are two. The first, are the naturall faculties of his soule and body, to wit, his senses outward and inward, by the which hee did plainely and certainly gather out of the creatures, the actuall knowledge of Gods attributes, wherein as hath beene said, his nature being otherwise incomprehensible is reuealed; as namely, of his infirmities, eternity, wisdome, iustice, power, and loue, all which doe shine so clearely

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SECT. 1. *Of the created holinesse of the minde.* Rom. 1. 20.

in the creatures, that man even since his fall doth by this means attaine to some knowledge of God: as we read. *Rom. 1. 20. The invisible things of God, to wit, his Eternitie, Power, and God head are plainely seene since the Creation of the World, being considered* or vnderstood in the *Creatures.* If by Man being sinfull, how much more by him being in his pure estate? For what marusile is it that one who hath both his eyes, and is cleare sighted, doth see the light of the Sunshining in his eyes, which is so cleare of it selfe, that a blind man may perceiue it?

The second way or meanes of knowledge, was immediate reuelation: for as it shall bee in the second; so in the first state of Innocence, God did reueale himselfe: and the glory of his Power, Wisedome, Loue, and of the rest of his attributes immediately by himselfe, and

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that diuers wayes as it seemed best vnto him, vouchsafing to haue familiar conuersation with his reasonable Creatures, and to speake with them face to face, as one friend vseth to doe with another. This second meanes did make perfect the actuall knowledge gotten by Man himselfe out of the Creatures, increasing it to a farre greater measure then can bee attained in the state of Regeneration.

SECT. 1. Of the created Holmesse of the mind.

Thus much of the meanes, whereby the Potentiall knowledge of Man is made actuall: whereby it appeareth, that there was no ordinary Ministrie appointed by GOD in the hands either of Angell or of Man, as it is in the state of Regeneration, as hath beene declared, in the first part, *Chap.* 8. *Sect.* 1. For if wee should suppose, that some one man in this state of Innocencie did liue soli-

Sect. 2. *Of the external holinesse of the mind.*

solitarily by himselfe, not having the company or helpe of any other; yet wee are not to thinke that he would have been ignorant of God, but rather to bee perswaded that howsoeuer he might want the knowledge of some particulars (the which doth not make an imperfect knowledge) and also bee inferiour to others in measure of knowledge; yet hee should haue beene endued with the perfect knowledge of GOD. For as hath beene said, this state of happines is of the same kind with the happinesse of the Angels in Heauen, although in degree of knowledge and all other graces it bee farre inferior to it. For this is a certaine and generall rule, that in all states of Innocencie, whether they be in Heauen or on earth, whether in this world or in the world to come, God doth reueale himselfe to his reasonable creatures

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face to face; that is, immediately without the mediation of any Creature, as God saith, *Numb.* 12. 8. *That hee spake to Moses face to face, mouth to mouth.* But hee spake to the people by the mediation of *Moses.* Thus, 1. *Cor.* 13. 12. *To see God face to face,* (as the Godly shall in the world to come) is opposed to the knowing of God by the ministerie of Men, as the Faithfull doe in this life, wherein God doth reueale himselfe to them by his Ministers, as one Man speaketh to an other by an interpreter or Messenger, not in personall presence. Yet this immediate teaching doth not hinder, but that in this state of Innocencie one Man might haue his knowledge encreased by another, as GOD did reueale some particulars to one more then to another, or that the weakenes of Mans infancie

SECT. 1. *Of the created Holinesse of the mind.* Num, 12, 8

1 Cor, 13. 12.

and

SECT. 2. Of the created Holinesse of the mind.

and child-hood should not bee supported by Teachers as hath beene declared.

Thus much of the Potentiall knowledge, called by Philosophers, *The suffering Vnderstanding*, or, *facultie of the Minde*: the which in conceiuing any thing, doth suffer the impression of Knowledge, as wax doth suffer when as any forme is imprinted in it. Now wee come to Actuall knowledge, called the Agent facultie; because, Knowledge being once gotten is not idle, but working in the minde, and doth not onely moone it selfe, but also is the beginning of motion to all the other faculties of the Body and Soule.

As touching the measure of mans Actuall knowledge in his Innocencie (the which point onely resteth to be considered) it is to bee defined by his Happinesse, and by comparison made

made with the knowledge of Faithfull in their regeneration. For first, man knew whatsoeuer might any way make for his good and happie estate; as namely, hee had the perfect knowledge of God, (which is a great part of happinesse) beholding him daily and continually, although not in his Essentiall forme, which is incomprehensible, yet in the cleare euidence of his glory. Besides, he had the knowledge of all the creatures, whose formes, kinds, natures, properties, vertues, qualities and commodities, he did perfectly comprehend: as appeareth, in that *Adam* gaue to euery Beast a name agreeable to his nature. Hee knew how to gouerne Families and Common-wealths, with meet Orders and Lawes, and in generall, whatsoeuer thing did any way belong to the necessity, vse, pleasure or commoditie of humaine life. Se-

SECT. 1. *Of the created Holinesse of the mind.*

SECT. 2. Of the restored holinesse of the mind.

Secondly, we may gather the measure of the restored Knowledge, by comparing it with renewed Knowledge. For if we should put together in one man, the Knowledge of the best and most learned Divines, Politicians, Physitians, Logicians, Mathematitians, Philosophers, and of all that are most excellent in any kind, yet it is not so great, sound, pure, subtill and perfect, as the Knowledge of man in the state of Innocencie. And no marvile, seeing he had farre more excellent meanes of Knowledge, whether wee regard his owne nature, and therein the Puritie and Integritie of all his senses and faculties, both outward and inward, or yet his Schoolemaster and Teacher, who was GOD himselfe.

Sect. 2.

Of the sinfulnesse of the Mind, or of the Ignorance of Man in his corrupt estate.

THus much of mans Knowledge in his pure estate, from the which we come to his corrupt state, as out of the cleare Sun-shine into a darke Dungeon: For as before the Fall of man, his Mind was enlightned with the perfect knowledge of GOD and of all things in the world; So since the Fall, it is overcast and euen wholly possessed with palpable darknesse, being destitute, not onely of all Actuall knowledge, but also of all abilitie of attaining the true knowledge of GOD by any faculty, vertue, industrie, or any other meanes inherent in himselfe, the which in the former Section we call Potentiall knowledge: for Sect. 2.

Sect. 2. *Of the sinfulnesse of the mind.*

For the first kind of knowledge, namely Actuall, Reall, or that which is already gotten, it is evident to the eyes of all that list to consider it, that the naturall knowledge of man is meere darknesse and ignorance. By naturall Knowledge, wee meane that knowledge which is and may be seene in all unregenerate men, who are come to yeares of discretion, & have neither increased nor decreased that knowledge, which they have of themselves. Both which accidents may happen to Carnall men, as wee are to declare in the third part of this Treatise, *Chap. 6.*

In this sort of men, we are to account all ignorant people, who having beene brought vp in rudenesse and ignorance, not vsing the meanes of getting knowledge, as the hearing, reading and learning of the Word of GOD, have no other opi-

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nion of God and of Religion, then those rudiments and beginnings, which they brought from their mothers wombes, and which they haue gotten (or rather which haue crept into their minds by little and little they not seeking or looking after any knowledge) not out of the bookes of the Scripture, but out of the Creatures: The which being daily, beheld, felt and enioyed, cannot but leaue some impression of the knowledge of GOD in the minds of those who haue any sparke of reason remaining in them.

SECT. 2. Of the infulnesse of the mind.

Hence it is, that Man euen in this his corrupt estate, thinketh that there is a GOD, that this God is of great power, and therefore to bee feared: that hee is the giuer of all good things: and therefore, to bee worshipped and honoured in way of Thankfulnesse; that he is Iust, and therefore will po-

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SECT. 2. *Of the sinfulnesse of the mind.*

nish sinners, and reward good and innocent men. Likewise hee hath some Knowledge of the Second table, yea more then of the first, whereby hee can discerne right from wrong, honest things from vnhonest, so that hee condemneth theft, oppression, incest, adultery, murther, and such like grosse sinnes. For although many doe diminish this light of nature, and become such detestable Atheists, as to say in their hearts, that there is no GOD, yet man naturally thinketh otherwise, as appeareth plainely both by the word of God, and by common experience.

For the first, wee haue the doctrine, *Rom.* 1. 19. 20. that which is knowne of God (that is, so much as God hath made knowne to all men generally not onely to his Church, but also to the Heathen and Infi-

Rom. 1. 19. 20.

dels) is manifest even to the Gentiles. For God hath made it knowne vnto them: for the invisible things of GOD, as namely, his eternall power and God-head, are seene since the creation of the world, being by reason or the vnderstanding gathered out of the Creatures. This appeareth also in all ages and nations which haue beene since the beginning of the world: for although few of them haue had the knowledge of the true God, and of his true worship, yet all generally haue had and worshipped some Gods: yea almost euery particular Country, City, Towne, Village and family hath had their proper Gods, whereby it is plaine, that there was in their minds the aforesaid knowledge, to wit, that there is a GOD.

SECT. 2. *Of the profundity of the mind.*

Neither could it be otherwise: for when as Man seeth the creatures,

SECT. 2. Of the sinfulness of the mind.

tures; to wit, the Heauen, the Earth, the Sea, hee must needs thinke with himselfe, that these dead and senselesse Creatures could not make themselues: yea that no man, nor any other creature could make either them or yet it selfe. For how should any thing worke or doe any thing, before it doe exist it selfe.

Thus we see what is the Naturall knowledge of naturall men: but what is this in comparison of that Knowledge which Man had in the state of Innocencie, but meere and grosse Ignorance? For man in his pure estate, had more perfect knowledge of GOD (although not the same particular knowledge) then all the learned Diuines in the world haue had, haue, or shall haue hereafter. But since the Fall hee hath not by nature the knowledge of the true God: Nor were

not say that he that thinketh his Idoll to be a God, knoweth the true God. Besides, this naturall knowledge of GOD is not a setled and grounded perswasion, but a light and wauering opinion, a meane betwixt knowledge and ignorance, and therefore little regarded or followed in life, and easily lost out of the mind: whereof it commeth that those reliques of the knowledge of GOD, are so soone lost and by the least perswasion or occasion turned into senseless Idolatry, wherein God is thought to be like to Man and other base Creatures.

SECT. 2. *Of the sinfulnesse of the mind.*

But to proceed, although the actuall ignorance of the naturall Man be so palpable, as that it cannot bee denied, yet he will not yeild to Potentiall ignorance, that is, he will not confesse himselfe to be so blockish, dull, and vncapable of the true

SECT. 2. *Of the sufficiencie of the mind.*

knowledge of God, but that he might easily attaine vnto by his owne strength, and by the naturall faculties of his body and mind, if so be he listed to goe about it. For the proofe whereof, he will alledge the examples of many naturall and vnregenerate men, who although they never knew indeed what Spirituall Regeneration meant, but did alwayes laugh at it, and secretly scorne the Professours of it, beeing in their whole liues carnall, worldly and dissolute: yet for knowledge in all points of Diuinity, they were counted the most profound men of al others. To this we answere, as wee are taught by the Apostle, 1. *Cor.* 2. 14. *That the naturall man perceiueth* (or comprehendeth) *not the things of God, for they are foolishnesse vnto him, neither can he know them, because they are spiritually discerned*; that is, the carnall

1. Cor. 2. 14

carnall man is not onely ignorant of God, but also vnable to conceiue and vnderstand heauenly things. For although he labour most earnestly in a presumptuous opinion of his owne wit and learning to know God, yet it is a thing altogether impossible for him to attaine to the true knowledge of him. To this agreeth daily experience, for who seeth not that the word of God is preached diligently, plainly, and painefully in many places, in the which most of the hearers remaine as ignorant of religion, as if they had neuer heard tell of such a matter? whereas if a man did tell them a tale of any worldly matter, belonging to their profit or pleasure, they would vnderstand it at the first, and carry it away so well, that they would be able to instruct others very readily in it.

Sect. 2. Of the sufficiency of the mind.

As touching the great mea-

SECT. 8. Of the sinfulness of the mind.

sure of knowledge which may be seene in diuers vnregenerate men. We answere, first, that God doth bestow his spirituall guiftes not onely on the Elect, but also on the Reprobate (as we are to declare at large in the next part) and therefore they are not meere carnall men, because they haue a shadow of Regeneration. Secondly, the knowledge of these men, howsoeuer it carry a glorious shew, yet in streight examination will be found to be nothing but Ignorance. For it being not wrought effectually in their mindes and hearts by the Spirit of God, but onely borrowed out of the Bookes and Sermons of other men, hath no stedfast ground in them, but is mingled with much doubting, vnbeleefe, errour and ignorance. For who knowetheme, that it is an easie and common matter for men to talke and reason at

large of matters which they do not understand. 1. Tim. 1. 7. They would be Doctors of the Law, and yet they know not what they speake, nor whereof they affirme. So many did Prophecy in the name of Christ, who neither knew Christ nor shall be acknowledged of him: so we read, Iohn. 3. 10. of Nicodemus who although he were a Teacher in Israel, yet he was ignorant of the doctrine of Regeneration; that is, of all religion. So many preach of God, Christ, Faith, the Resurrection from the dead, and dispute very cunningly and subtilly of these things: who thinke in their hearts that they are but vaine and false doctrines, inuented perhaps for a good end, to make men liue an honest and orderly life, but such as haue no truth in them, neither shall euer be seene to come to passe.

Sect. 1. Of the sinfulnesse of the mind.

1. Tim. 1. 7.

Iohn. 3. 10.

Sect. 2. Of the fiefulness of the minde.

If any doe marvaile, how men of singular wits, of great Capacity, Learning, Reading, Iudgement, and Wisedom should bee so doll, or rather dead and senceless, as not to vnderstand the doctrine of God, of his nature and actions, which is so plainely taught, and so often iterated in the Scripture, the reason hereof is giuen in the place before cited,

1. Cor. 3. 14 1. Corinth. 2. 14. *Because the things of GOD are spiritually to be discerned.* That is, because there is a repugnancie and contrariety betwixt the reason of a naturall Man, and the things of God. For the naturall Man trierh the truth of all things by his owne sense, as seeming that impossible and false, which cannot be effected by ordinary and naturall causes: but the word of God, especially the doctrine of the Gospell, hath in it many things which are impossible in

nature,

nature, and therefore incredible in all reason: as namely, the Incarnation of God, the miraculous conception of Christ, the Spirituall Regeneration of the Faithfull, the Resurrection of the Body, Eternall glory, and many other: the full knowledge and vndoubted perswasion whereof is farre more hardly attained by those who excell in naturall wit, worldly wisedome, profound learning, then by those who are simple and vnlearned. 1. Cor. 1. 26. *Brethren you see your calling that not many wise men are chosen*: the reason hereof is euident: For it is needfull that hee who would beleeue the word of God, should renounce his owne knowledge so farre as it is contrary to the other. But the more wit and learning a man hath, the more he attributeth to it, to himselfe, and to his owne strength. Whereas they who haue a small

SECT. 2. *Of the diffusednesse of the minde.*

1. Cor. 1. 26

SECT. 2. Of the sinfulness of the mind.

measure of these guifts, do not trust so much vnto themas the Wise man witnesseth; saying, that there is more hope to win a foole to wisedome, then one who thinketh or knoweth himselfe to be wise, and so is wise in his owne eyes.

Thus we see the great ignorance of God, which is in all vnregenerate men: now for the knowledge which man hath of the Creatures, we may say with the Prophet, *Ier.* 2. 13. *Man hath forsaken God the fountaine of Wisdome*, and then what wisedome can be in him? For as he is ignorant of God, so is he of the Creatures of God, being naturally so void of all manner of knowledge, as that hee seemeth not to differ from a brute Beast, but onely in the outward proportion of his body, and the faculties of speaking. Nay, hee is more ignorant then are the brute Beasts, whereof

Ier. 2. 13.

then

there are almost none, which knoweth not and that without any teacher, euen by the secret instinct of nature, what is good & euill for it selfe, yea the secret vertue of some hearbes or of other things which may stand them in stead: but Man being any way distressed, knoweth not how to goe either to GOD or any naturall thing for helpe: beeing so farre from knowing other things, that he knoweth not the parts, temperaments, frame, disposition, infirmities and diseases of his owne body, or any thing belonging to it, or the preserving or healing of it, saue onely the outward members and fashion of it. Neither is there any cause why Man should bragge of that great knowledge, which hee is able to attaine vnto, when as he giueth himselfe to search it out. Wee doe not deny but that GOD

SECT. 2. *Of the sufficiency of the mind.*

SECT. 2. *Of the sinfulnesse of the minde.*

granteth thus much to the labour of industrious men, that they attain to knowledge, some more, others lesse: but the learnedest Philosopher in the world cannot deny, but that hee is not onely actually ignorant of many things, but also naturally vnable to pierce into the depth of the wisdome of GOD in the Creatures, and that by reason of the dulnesse and shallownesse of his wit, which cannot finde out the true causes, formes, reasons and vertues of naturall things: as why the Load-stone draweth iron to it, of the which kind infinite instances might be brought. And if they chance to find out the vertue and qualitie of any thing, it is done not by considering the causes, but by marking the effects; and so not by knowledge of any good cunning; as wee say, but by chance and by experience the Schoole-master of fooles.

SECT. 3.

SECT. 3.
Of renewed Knowledge.

IT remaineth that we consider how God of his great mercy and goodnesse, doth renew in all his faithfull Seruants, this first and chiefe part of his glorious Image. We call it the first and chiefe part, because that in the worke of Regeneration, the illumination of the mind, with the true knowledge of GOD, both hath the first place, and also is the cause of all the rest of Mans Holinesse. For as CHRIST doth teach, *Matth. 6. 23.* *If the eye haue light in it, it doth enlighten the whole body, but if it be dark, there is nothing but darkenesse in the body.* That is, if the minde of of Man which is the eye of the soule bee truely sanctified and Sect. 3. Matth. 6. 23.

SECT. 2. Of the finfulnesse of the mind.

and renewed with knowledge, there followeth holinesse in all the faculties of the soule, and in the whole man But if there bee darkenesse and ignorance in the mind, there is nothing but sinne in all the parts of Man. Neither can it be otherwise: for as it is impossible that a Man should either trust or hope in God, or loue, feare and obey him, or performe any duty of holinesse vnto God, whom hee doth not know in his, mercie, loue, goodnes, promises, power justice and the rest of his attributes: so is it no lesse impossible, that any man should know, and be fully perswaded, that God is true in his promises, mercifull, bountifull, and just, and not bee affected to him accordingly. And therefore the first action of the holy Spirit, framing the new man in the elect, is to take out of their minds, their natural dulnes, vnbeleefe & ignorance,

and

and to make them able to conceive, understand, believe and know GOD. Thus the Apostle teacheth, *Rom. 12. 2. Be ye transformed by the renewing of your minds, that ye may approve the good and acceptable will of GOD:* So *Ephes. 4. 23. Be renewed in the spirit of your minds, and (10) put on the New man.* Thus hee prayeth for the Colossians, *Colos. 1. 9. That they might be filled with the knowledge of the will of God, in all Wisdome and Spirituall understanding.* And thus it is said, *Act. 16. 14.* That whilest *Paul* Preached the Gospell, although the Reprobate did not conceive or understand it, *Yet God opened the heart* (that is the mind) *of Lydia to beleeve his Word.*

Sect. 2. *Of the sinfulness of the minde*

Rom. 12. 2.

Ephes. 4. 23.

Col. 1. 9.

Act. 16. 14.

This illumination of the Mind, is the most sensible and evident thing in Regeneration, and that whereby they that deny the worke of the holy Spirit in

Sect. 3. Of sanctified Knowledge.

in renewing the Faithfull, may most plainely be conuinced, for what is more wonderfull, then that men, who before were dull, rude, simple and vnlearned, yea vncapable of any kind of knowledge, should on a sudden become able to comprehend in their minds most stedfastly, and to expresse in words very sensibly the hidden mysteries of Christian religion? Yet this, Experience teacheth to be true, and the Apostle witnesseth the same. *The Spirituall man discerneth all things.* This commeth not by any natural strength, but by the worke of God: yet hee doth not inspire this knowledge immediatly, but by the meanes of the Ministrie of his holy Word. And therefore, it behoueth euery one, who would feele in himselfe this wonderfull worke of God in changing his mind, to giue himselfe diligently and continually

1. Cor. 2. 15

to

to the hearing, reading, and meditating of the Word of GOD.

Sect. 3. Of renewed Knowledge.

Lastly, this renewed Knowledge is not either so great, or yet so generall, as was the knowledge of Marin his pure estate, wherein hee knew God, and all other things perfectly; but the faithfull know God, his Word, Will and Actions, so farre forth onely as it is needfull for their Saluation. As for the knowledge of the Creatures, that is to be hoped for in the life to come, wherein we hope for our full adoption, euen the redemption of our bodies: the senses and faculties whereof we, whilest wee remaine in this life, as dull and weak in the faithfull, as in the vnbeleeuers. And therefore they remaine as ignorant, as touching this secundarie knowledge of the sensible creatures, as doe the other. Yet the knowledge of GOD,

Sect. 9. Of outward Knowledge.

as all other parts of their Holiness, is imperfect, 1. Cor. 13. 11. *While I am a Child* (that is, while the Faithfull live in this world) *I understand like a child, I think and speak as a child: Now I know in part, but then I shall know even as I am known.*

CHAP. III.

SECT. I.

Of the Conscience of Man in his pure estate.

Sect. 1. BEside the general knowledge (whereof we have spoken in the former Chapter) there is in the Mind of man a particular knowledge, the which for the great use which is had in the Spirituall state of man, hath a proper name given unto it, (being

(being called *Conscience*) as if it were a distinct facultie of the Soule, whereas if wee speake properly, it is nothing else but an action of the Mind, and the knowledge of one particular thing; to wit, of Mans estate before GOD, whether he bee Righteous or Sinfull, and so consequently whether he bee in the state of Life or of Death; as the Word doth plainly signifie. For Conscience is *Sui scientia*, or *Scientia cum vel coram Deo*; That is, Conscience is a mans knowledge of himselfe; or, a knowledge with God, before God, or in the presence of God. And therefore, wee may define it thus: Conscience, is the opinion or perswasion of a mans mind concerning his estate before God. Or thus: It is the testimonie or judgement that the mind giueth of Innocencie or guiltinesse, of Righteousnesse

Sect. 1. *Of the Conscience of Man in his pure estate.*

or

SECT. 1. *Of the Conscience of Man in his pure estate.*

or sinfulnesse of life or death. So it is defined, *Rom.* 2. 15. *To be the accusing or excusing of a mans thoughts*, or of his mind. So that wee may call the Conscience the witnesse, which before the tribunall seate of GOD, being in the Iudgement hall of a mans Mind, doth either excuse and iustifie his seuerall actions, and whole life and person, and so pronounce the sentence of Life vnto him; or else, doth accuse and condemne him in regard of sinne committed, and so adiudge him to eternall Death.

Thus much of Conscience in generall: now as touching the Conscience of man in his pure estate, we cannot doubt, but that it did wholly iustifie him, being as then without any spot of sinne: From this true excusing Conscience, commeth Confidence, whereby man is imboldened to converse in the presence of GOD, to heare him speake,

speake, to see his Glory, and so to haue a kind of familiaritie with him, as man had in his Innocencie: Where as an accusing Conscience breedeth feare and shame, as we see plainly in *Adam*, who so soone as he had sinned, was compelled by this accusing witnesse (for there was no other to accuse him) to runne into a hole and hide himselfe among the Trees, when he perceiued God to bee present; but hereof more in the next Section. Lastly, if it be asked, how Conscience can be made a part of mans conformitie to GOD, seeing as it may seeme there is no such thing in God; Wee answer, that Conscience, to wit, this clearing Conscience hath place in God, who in himselfe & before himselfe doth see and know himselfe to be Purity, and Holinesse it selfe, and so free from all shadow of sinne.

SECT. 1. *Of the Conscience of Man in his pure estate.*

SECT. 2.

Sect. 2.
Of a corrupt Conscience.

Sect. 2. As touching man Conscience in his corrupt estate, this must of necessity be granted that where the whole is corrupted, there every severall part is corrupted: and therefore, seeing the whole knowledge of mans Mind is darkened with blindnes, this particular knowledge must needs be in the same case: So that now the Conscience is a false witnesse, and doth judge of right and wrong, of life and death, so as a blind man judgeth colours, saying, That blacke is white, and white is blacke, that evill is good, and good, evill: And yet, as the Mind is not so wholly blinded, but that there remaines in it some reliques of Knowledge, Truth and Light: So the Conscience hath his part as well of this

SECT. 2. Of a corrupt Conscience.

this light, as of the aforesaid darknesse, and by vertue thereof, doth sometimes speake the truth, euen as the greatest lyers vse to doe.

First, of the false witnesse of the Conscience, because this is more common, then of the true testimonie of it. The false testimonie of the Mind or Conscience, is of two kindes; the first and most vsuall kind, is when as it doth falsly excuse: the second is, when it doth falsly accuse. The first, hath place in all those, who thinke that to be no sinne which is a sinne in the sight of God. And it is of two kindes, for eyther it doth not accuse a man where it should accuse him, or else it doth justifie and absolue him for that, for the which it should condemne him. The first may be seen in all those, in whose opinion and judgement that is no sinne which is accounted

sinne

SECT. 2. Of a corrupt Conscience.

sinne in the sight of God; as namely in them, who being therefore called Libertines (but as it is said of them, are too shamefully licentious) thinke that there is no sinne, and that they may doe what they list. And so are not checked by their Consciences, no not when they commit most hainous sinnes. This kind of a false excusing Conscience, is in those also who thinke Originall sinne to bee no sinne, or not to deserve Eternall death: or who doe any way extenuate the hainous nesse of Sinne, thinking some sinnes to bee veniall in their owne Nature. And also in them who thinke wicked thoughts, or vaine words to be no sinnes.

Lastly, this Conscience is in a manner in all unregenerate men; especially, in those who liuing a vitall and honest life free from grosse sinnes, and Adulterie,

adulterie, Theft, Periurie and such other, thinke themselues iust before the Iudgement seate of God.

SECT. 2. *Of actuall Confidence.*

This presumptuous opinion was in the Pharisees, who had a great conceit, and made no small brags of their owne righteousnesse, as wee may see, *Luk.* 18.20. And also *Mark.* 10.20. in one of their Schollers, who was not ashamed to affirme, and that before the face and visible presence of GOD, that hee had kept all the Commandements of the Morall law, and that not onely in some part of his life, but continually euen from his youth vp. Yea this is the common opinion of most men, who thinke themselues to bee no sinners, because they are not notorious malefactors: to fulfill the law of GOD, because they doe keepe the lawes of men: to bee innocent and iust before God, and

Luk. 18.20
Mar. 10.20.

because

Sect. 2. Of a corrupt Conscience.

because they liue irreproouably (as very few doe) in the eyes of men. But this is a very fearefull and dangerous estate, and that which is the cause of most mens destruction: for they neuer seeke to know the Gospell, and to haue remission of their sinnes in CHRIST, because this their flattering and lying Conscience, doth beare them in hand, that they are righteous enough of themselues; and therefore, need not to be cloathed with the righteousnesse of CHRIST, as we reade, *Reuel.* 3. 17. *They say with themselues euery one in his owne mind,) I am rich and haue need of nothing, and know not that they are wretched, poore, blind, naked* and altogether sinfull, and in the state of Eternall damnation.

Reu. 3. 17.

The second kind of a false accusing Conscience, is that which doth not onely excuse

but also justifie a man, for that for the which it should condemne him, such is the senselesse blockishnesse of a corrupt mind. This Conscience is in those who serue GOD after a false and deuised manner, and so thinke that their Will-worship doth make them acceptable to GOD, which in truth is most abhominable in his sight. They thinke that they aduance his Glory, when as they set vp Idolatrie, and that when they persecute the true Ministers, Apostles, and Seruants of God, *They doe GOD good seruice*, as we read, *Iohn.* 16.2. *They thinke that they shall be heard of GOD for their much babling sake.* *Matth.* 6.7. For saying ouer so many Creeds and Pater Nosters. And lastly, that they shall be saued for those actions, the which howsoeuer they carry a shew of Religion and Deuotion, yet they are grie-

SECT. 2. *Of a corrupt conscience.*

Iohn. 16, 2.

Matth. 6.7.

SECT 2. *Of a corrupt Conscience.*

nous sinnes before God, and those for the which the doers should be condemned, although they had not sinned in any other kind.

Thus much of a false excusing Conscience. Now followeth a false accusing mind and Conscience. This is contrary to the former kind, for it accuseth where it should excuse, and judgeth that to bee vnlawfull which is lawfull. This false testimony of the Conscience commeth of the ignorance of Christian liberty, accounting things in nature indifferent, as altogether vnlawfull, whereof it commeth that men thinke it a sinne to eate this or that meate, on this or that day, to marry, to be in this or that company, to weare this or that apparell, to vse this or that kind of recreation, & so of many other things which are neither commanded nor forbidden in the Word,

but

but left indifferent, and in the which a Brother or Sister is not in bondage, but GOD hath called them in peace: the which although it bee not so euill and dangerous as is the other kinde, for that it is safer & better for a man to feare in doing that which hee might boldly doe, then to bee bold in doing that which he ought not doe; yet it is an euill and sinfull conscience displeasing in theeys of God, who as he hath in great mercy giuen vs great liberty in Christ so it is his will that we should although be sparing in th vse of it, whenas it doth not further our edification & Saluation, yet not babes in knowledge & vnthankfully ignorant of the great benefits bestowed on vs.

SECT. 2. *Of accusing consciences.*

If it be here obiected, that this false accusing Conscience cannot be truly said to be in the vnregenerate man, because whatsoeuer is done by him, being desti-

SECT. 2. *Of a corrupt Conscience.*

tute of Faith it is a sin, although it be in the vse of things indifferent, and might bee lawfully done by a faithfull Man: Wee answere, that the conscience of an vnregenerate man should not accuse, because he doth vse any indifferent thing, as because he eateth or drinketh (as it vseth to doe, and therefore it is a false accuser) but because he doth it without faith, whereby both his person, and all his actions should bee made acceptable to God. Thus we see what is the false or lying Conscience.

Now let vs see how it is a true witnesse, for according as the light or knowledge of the mind is more or lesse, so is this true testimony of the Conscience, sometimes excusing truly, and sometime accusing truely Rom. 1. 15. *Rom.* 1. 15. For although it bee impossible, that the conscience of an vnregenerate Man should truely

SECT. 2. *Of a corrupt Conscience.*

truely cleare him of sinne, and the punishment thereof, because his whole life, yea every particular action of his life, and every part of his body, and faculcie of his soule is polluted with sinne, yet as a carnall man may be free from some particular sinne; so his Conscience may truely excuse him in that behalfe. But the chiefe vse of the Conscience is to accuse truly for sinne committed, in the doing whereof it is very forcible, and as it is commonly said, in stead of a thousand witnesses: therefore hath GOD in great wisedome left some light in the mind of sinfull Man, that hee might be convicted by himselfe, and so left inexcusable: Yea sometimes it commeth to passe, that this conscience is not onely the witnesse, but also the executioner, stirring vp such fearefull stormes of anguish, feare, sorrow, shame, and des-

SECT. 2. *Of a corrupt conscience.*

peration, as are most intolerable, and may bee truely said to, be the very flames of Hell fire. This is verified by the tragicall end of the traitour *Iudas*, at whose horrible treacherie, when as all men held their peace, this witnesse, euen his owne Conscience stept forth, and did not onely accuse and convince him by his own mouth which said vnto him, thou hast sinned in betraying innocent bloud, but also did execute him with his owne hands, which brought him to a fearefull and shamefull end.

Yet this witnesse is not alway thus diligent in doing his duty, but onely eyther after some hainous sinne be committed, as in the aforesaid example, and chiefly when as it is stirred vp and awaked by some Iudgement powred out vpon the sinner. Thus did the Conscience of *Ioseph* bre-

thren

thren ſleepe till their trouble and danger which befell them in *Egypt*, did awake it. *Gen.* 42.21. or at the leaſt till the ludgement bee denounced againſt him, thus we read, *Act.* 2.37 *That many of the Iewes were pricked in their hearts*, that is, were troubled in their Conſciences and mindes by hearing of their horrible ſinne committed in crucifying Chriſt. Otherwiſe the Conſcience is idle for the moſt part and lulleth men a ſleepe in ſinne deferring the doing of his duty till the day of ludgement, wherin the volumes of all mens conſciences ſhall be laid open: this is called a ſeared, benummed or ſenceleſſe Conſcience: and ſurely it is the moſt fearefull eſtate that any man can be in, and yet it is a common thing, for who ſeeth not how moſt men goe on from day to day, euery man in his owne ſinfull wayes, hauing no

SECT. 2. *Of a corrupt conſcience.* Gen. 42.21

Act. 2.37

SECT. 2. Of a corrupt Conscience,

remorse of Conscience, but put farre from themselues the euill day, as if there were neyther Heauen nor Hell, and that God would neither doe good nor euill? Lastly, it may heere be asked, whether this true testimonie of an accusing conscience be a sinfull or a lawfull action of the mind. Whereunto we answere, that whatsoeuer thing is holy, that is lawfull; For this light of nature which is in the mind and conscience, is a relique of the Image of GOD and of the same nature with it: and that the sinne which the Conscience doth truly accuse doth no more make it impure, then the guiltinesse of a fellon or traitour doth any way touch him who giueth testimony of it.

SECT. 3.

SECT. 3.
Of a renewed Conscience and of the certainety of Salvation.

THIS particular knowledge and motion of the minde, which wee call Conscience, hath place and force in the Faithfull, both in accusing and also in excusing. For the first, wee know that the Faithfull haue both the true knowledge of sinne, by the generall renouation of their mindes, and also sinne it selfe by the infirmity of the flesh. And therefore they haue an accusing Conscience, which is nothing else but the sight or knowledge of sinne in themselues. Hereof follow diuers effects in them, as namely, feare in respect of those temporall punishments whereunto they by their sinnes haue layd

Sect. 3.

SECT. 3. *Of a renewed conscience, and of the certainty of Salvation.*

themselues open. Secondly, an increase of humiliation in regard thereof. And lastly, this accusing Conscience is as a bit to restraine the Faithfull from sin, checking them as it were in the teeth with the iudgments of God which they do by committing sin pull vpon themselues. Thus we see what is the accusing conscience of the Faithfull: which then worketh when they fall by force of temptation into some great sinne: otherwise it doth not greatly vexe and trouble the. Yet as sin is neuer wanting so it is neuer altogether idle.

Now let vs consider the contrary worke of the Conscience, excusing the faithfull before GOD: the which it doth first in regard both of their owne inherent righteousnesse, and also of the imputed righteousnesse of Christ. In the first respect their Conscience excuseth them, not as being perfectly

iust,

just but as those who are Gods faithfull Servants, performing unto him, though imperfect, yet true, unfained and hearty obedience. Thus doth the Prophet *David* often in the Psalmes offer his innocencie and integritie to the triall of GOD.

SECT. 3. *Of an evil conscience, and of the certainty of Salvation.*

This excusing Conscience dare not shew his face before the Iudgement Seat of GOD, wher it would be found as a filthy and defiled clout: but it commeth into the Court of GODS mercy and loue, who rewardeth the Godlinesse of his Servants with temporall blessings and security from temporall iudgements. But the true excusing Conscience looketh on the perfect righteousnes of Christ, by vertue whereof it doth justifie and absolue the Faithfull, as being fully and perfectly iust, and free from all guilt of sinne. This excuser is he who only can abide the triall of Gods iustice.

who,

SECT. 3. *Of a reserved Conscience, and of the certainty of salvation.*

who maketh the Faithfull rejoyce in all miseries; yea, secure in regard of danger. It maketh them triumph ouer Sinne, Sathan, Hell, Death and damnation, and repleniſheth their hearts with ſuch a perfect peace whereby they ſeele the joyes of Heauen euen whilſt they liue vpon earth, whereof whoſoeuer hath once taſted, may count himſelfe thrice happy. This kind of excuſing Conſcience commeth of a true Faith, as doth the former kind of the other parts of Sanctification and of holineſſe of life: the one freeth the Faithfull from the feare of temporarie euills, as the other doth from the feare of eternall death.

Of both of them ariſeth the aſſurance of Salvation, which is the vndoubted perſwaſion, and certaine knowledge of a Faithfull Man, that he is one of thoſe who ſhall bee made partakers

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SECT. 3. *Of a renewed Conscience, and of the certainty of Salvation.*

of eternall Glory. But against this doctrine many doe obiect and say, that it is impossible for any Man to attaine to any such knowledge, seeing that the eternal councels and decrees of God are so secret, that no Man hath at any time knowne the minde of God, or beene of his counell in that behalfe. Against that this knowledge is to be gotten if by any meanes, then either by immediate reuelation or by arguments drawne from a Mans owne estate, as from some faith or holinesse which hee findeth in himselfe. The first meanes is generally reiected. The other being vncertaine, cannot bee a sure foundation whereon to build this certaine perswasion. Lastly, that by this meanes there would a doore be set open to all licentiousnesse and Godlesse securitie. For what need he who knoweth certainely that he shall be saued

Conscience, and of the certainty of Salvation. SECT. 3. Of a renewed

ued, take paines, and sustaine trouble and griefe in working his owne Saluation by a Godly and Holy life? To this we answere, confessing that the number of the Reprobate or Elect cannot be knowne, and also that this knowledge is not gotten by any immediate revelation, yet affirming that euery Faithfull man may bee, and ought to be assured of his owne Saluation, and that by that wonderfull worke of Regeneration, wrought in him by the holy Spirit: the which doth euen leade the Faithfull man as it were by the hand, into the secret councell of GODS eternall Election, and doth there let him see (not the state of other men) but his owne name written in Heauen. For they who are truely regenerate are truly called: they who are truly called are justified, they who are justified, are (that is,

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they shall bee as certainly as if they were already) Glorified, *Rom.* 8. 29. 30.

And therefore, the Scripture speaketh of the Faithfull, as of those who haue already attained eternall Saluation. *Iob.* 3. 8. Yea this is done not without good cause. For the Regeneration of this life and the eternall Glory of the life to come, are not two diuers states or conditions, but onely diuers degrees of the same condition: eternall saluation beeing nothing else, but the perfection of Holinesse and happinesse, whereof the faithfull haue in this life receiued some part, as a pledge and earnest-pennie of the whole. So that they hauing already as wee say, one foote in Heauen, and gotten possession of it, neede not doubt of their Saluation: but may confidently say as it

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SECT. 1. *Of a renewed Conscience, and of the certainty of Salvation.*

is, 1. *Joh.* 3. 14. *Wee know*, (not that wee hope or guesse) *that wee are translated already* (not that we shall be hereafter) *from Death to Life* (not by any immediate revelation) but *because wee love the Brethren*: That is, because we feele our selues endued with renewed Holinesse, whereof the loue of the Godly is a notable part. And with the Apostle, *Rom.* 8. 38. *I am perswaded that neither Death nor Life, neither Angels nor Principalities, neither things present nor things to come, can separate me from the loue of* GOD *in* CHRIST. Rom. 8. 38.

But it may be further obiected, that although true Regeneration be a certaine signe and fore-runner of Saluation, yet it is hard for a man to know whether his regeneration bee true, or onely a shadow and resemblance which is often in the Reprobate; and although hee

haue

Sect. 3. *Of a renewed Conscience, and of the certainty of Salvation.*

haue true Faith and Holineſſe at one time, yet hee may looſe and lacke them at another, and ſo diſpoſſeſſe himſelfe of that eſtate of Saluation wherein he was. In both which reſpects, *Hee that thinketh that hee ſtandeth, ought to feare leaſt he fall*, rather then to boaſt of the certainty of his Saluation. Wee anſwer, that true Regeneration is not ſo ſmall a matter, neither maketh ſo light a change in a man, but that it may be plainly diſcerned where it is preſent. Neither is it any vncertaine thing which may bee loſt, but whereſoeuer it is, there it doth euidently appeare at one time or at another: and where it once appeareth there it alwayes abideth. For Regeneration being a totall and ſupernaturall change of the Mind, Will, Affections, Thoughts, Words and Deeds of a man, cannot be hid or doubtfull for any long time, but

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but will shew it selfe both to the eyes of other men, and much more to the Conscience of the beleeuer himselfe. For although it commeth often to passe, that the infirmities and sins appearing in the life of a Faithfull man, make the sincerities of his Religion doubtfull to others; yet hee himselfe feeling the inward worke and motions of GODS Spirit, is vndoubtedly perswaded that hee is the child of God. Wee confesse, that a man truely regenerate may haue his Faith sore shaken, and the holinesse of his life greatly blemished by the force of Temptation: and so may for a time want in part or wholly, this assurance of Saluation. Yet this doth not hinder him from hauing it at another time, yea all the dayes of his life, as may be seene in most of the Faithfull.

Lastly, wee are not to thinke, that

that this assurance of Saluation is, or can bee to a Faithfull man a motiue to sinne, and dissoluteneſſe of life, with the which it cannot ſtand. For as it is gotten by Holineſſe, whereby a man ſeeth that hee is endued with the Spirit of God, and effectually called to beleeue the Goſpell, ſo it is loſt by a ſinfull and wicked life, the which ſheweth plainly, that a man is deſtitute of true Faith, and of Gods Spirit; for by the fruit, the tree is knowne: Nay, there is nothing of greater force in reſtraining the faithfull from ſinne then this, that they know that the committing of any one wilfull ſinne, doth wound their own Conſciences, and diminiſh this notable treaſure of aſſurance of Saluation. For as hee that taketh one or a few ſtones out of a wall, although he doe not ouerthrow the building, yet

SECT. 7. *Of a renewed conſcience, and of the certainty of Saluation.*

SECT. 3. *Of a renewed Conscience, and of the certainty of Salvation.*

yet hee maketh it the weaker So a few sinfull actions in the life of a Faithfull man, although they cannot deprive him of this assurance, it having beene gathered, and as it were builded vp with the Holinesse of many yeares, yet they doe diminish it, and cannot but trouble his Conscience.

CHAP. IIII.

SECT. 1.

Of the created Holinesse of mans Memorie.

Sect. 1.

IT had beene little available, for the Holy and Happie estate of Man, that hee was endued with those notable faculties of conceiving, vnderstanding, and knowing Gods will and word when God did reveale himselfe vnto him, if

SECT. 1. *Of the created holinesse of mans Memory.*

if hee had not beene made able to retaine the said Knowledge for the time following. For otherwise, GOD should haue powred his Graces into a bottomlesse or broken vessell, which could not keepe, or containe any thing, and man should haue reaped little profit by that which would be as soone lost as gotten. For this cause, God in great wisedome did endue the Soule of man, with a speciall facultie, vsually called Memorie; by vertue whereof, man in this state of Innocencie doth safely keepe, whatsoeuer the Mind doth truely conceiue, and so when occasion serueth, doth giue the said knowledge backe againe to the minde, to bee thought vpon, meditated, vttered in word, and followed in deed; so that the Memory is the store-house of the Soule, wherin things both new and old are carefully laid vp, and faithfully

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SECT. I. *Of the created Holinesse of mans Memorie.*

preserued, and as it were, the register of the Mind, taking a note of euery thing which commeth into it. This faculty as all the other of mans Soule was in the state of Innocency so perfect and of such strength, as that by it man might at any time call to minde, not euery trifling thing which hee had heard and seene a thousand yeares past, (for so his memory should haue beene confounded and in a manner infinite) but whatsoeuer thing had at any time beene reuealed vnto him by GOD, or was conceiued by his Naturall faculties, if so bee it were a matter of any importance, the knowing and remembring whereof, might serue to some notable vse and profite vnto him. As for other common matters of life, which it was more gaine to loose then to keepe, in these, humaine infirmitie

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prevailed to forgetfulneſſe.

SECT. 1. *Of the created holineſſe of mans Memory.*

For wee are not to thinke, that Man was in this reſpect or any other as GOD is, whoſe Nature beeing euery way infinite, doth in one moment, and with one motion of mind, remember or rather know all particulars that haue beene done at any time. For GOD doth thinke of all things together without confuſion, but the Mind of man being not onely finite, but alſo hauing in it a kind of weakneſſe (if wee compare him with the Angels) cannot thinke of many, much leſſe of infinite thinges at once, but of one thing after another: and ſo doth the Memorie remember thoſe particulars, which were committed to the cuſtodie of it, letting goe matters of no vſe, that there may bee place for thinges of importance, as are the actions

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SECT. 1. *Of the created Holinesse of mans Memorie.*

Commandements, Apparitions, Reuelations, and Word of God. In the knowing and remembring whereof, the Happinesse and Holinesse of man did consist: And therefore it stood him in hand to commit these things to sure custody, the which we are not to doubt but that he did so, as that after many thousand yeares he was able to remember that, which might any way serue for his good. Neither need we maruell thereat, considering the frailtie of our owne Memories, which are neuer good when they are at the best, and are soone cleane lost by Sickneſſe, Age or any such meanes. For as is the strength of the body, wherewith as by an instrument the Soule worketh; so are the faculties of the Mind: and therefore, as the body of man did continue in perfect vigour for many thousand yeares, yea for euen

so did his Mind or Memorie retaine the first vigour without being diminished. Whereby wee see, that man in this facultie of Memorie, whereby his knowledge was made eternall, did notably resemble GOD, whose Nature is eternall.

SECT. 1. Of the rooted Holinesse of mans Memory.

SECT. 2.

Of the sinfulnesse of mans Memorie.

AS in all other respects, so in regard of this facultie, Man since the fall is so changed from his first estate, that hee scarce seemeth to bee the same Creature that he was, hauing as wholly lost this facultie of a reasonable Soule, as if hee had neuer beene endued with it. For howsoeuer in regard of earthly, worldly and sensible things, this facultie is after a sort remaining in man,

Sect. 2.

Sect. 2. *Of the sinfull weake estate of mans memory.*

yet it hath no manner of force or power to retaine Heavenly and Spirituall matters, and the true knowledge of God: and no marvaile; for how shall the memory keepe, when as the minde cannot conceive it? for mans corruption cannot so be cloaked in this behalfe, as if it were wholly in the minde, and not in this and other faculties. For although the fountaine of it bee in the minde, which is the mooner and governour of the other faculties, yet each faculty hath his peculiar fault, the which may plainly be seene in the Memorie.

For suppose that, which doth daily come to passe, that a carnall man both not onely heare the Word of GOD for fashions sake, but also marke and some measure understand it: a man would thinke that it were safe and brought to good passe: the Minde hath

done his duty in conceiuing the truth of the Word, as the Body hath done in hearing; so that now the word of God is come to the Memory, and desireth to bee laid vp there and preserued. But doth the vnregenerate man lay vp in the treasure of his memory, that which hee hath heard and vnderstood of the word of God? Surely, nothing lesse: but as wee may plainly see in most men, doth straight wayes forget, and as the Prouerbe is, He letteth it come in at the one eare, and so passing through the Mind, out at the other without troubling himselfe any more about it. Whereby it commeth to passe, that many hauing been continuall hearers of Gods word for the space of many yeares, doe not remember any part or iot of it, no more then if they had neuer heard of any such matter.

SECT. 2. *Of the fruitfulnesse of mans Memorie.*

Sect. 2. *Of the sinfulness of mans memory.*

The reason why the Memorie is thus wanting in her duty, where the Mind doth that which belongeth to her part, is because diligence, care and affection, (all which are wanting in carnall men in respect of God and his Word) are needfull for the safe preserving of things in the memory. For as it is truly said by one, *Senes quæ curant meminerunt*, the old man that is, doth remember where he laid his Gold: and a man forgetteth that, which he thinketh any way to concern his good. But men thinke that there is no good to be gotten in the word of God, and therefore all that they come from the place where the Word is Preached, they give themselves wholly to thinke and talke of worldly matters, whereas they should call their memories to account for that which was delivered vnto them, and so by repe-

ring it, and conferring with others about it, imprint it firmly in their minds and memories.

SECT. 3.
Of a renewed Memory.

BVt it is otherwise in the Faithfull, to whom God giveth, as an vnderstanding Mind to conceiue, so also a firme Memorie to keep that knowledge, which hee doth by any meanes reueale vnto them. Hence it is that they are vsually in the Scripture distinguished from hypocriticall hearers, by this note of laying vp in their hearts; that is, in their Memories. For the hypocrite he heareth the Word, vnderstandeth it, and receiueth it with joy, but goeth no further: whereas the Faithfull man taketh better hold of it, and putteth it into his memory as safe custody, as Sect. 3.

SECT. 3. *Of a renewed Memory.*

it were vnder locke and key, and so maketh it his owne for euer. Thus did *Dauid* remember, that GOD had sometime deliuered him from a Beare and a Lion, and hath this ready at hand for his vse, 1. *Sam.* 17. 34. Thus did *Mary* the Mother of CHRIST lay vp in her heart, all the sayings and actions of Christ, *Luk.* 2. 51. And thus ought euery Christian to keepe carefully in his memory whatsoeuer thing he hath seene, heard, or read, which is of any moment for the increase of Holinesse.

As first and chiefly the whole Scripture: not the words or syllables of it, (as do the Iewes, who greatly brag of their cunning in this behalfe, as knowing how oft euery word is in the old Testament) for that is an endlesse labour and impossible, but the chiefe Precepts and Examples contained in it, the

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which may easily be brought to passe by the daily reading, hearing, and remembring some part of it. SECT. 21. Of a sanctified Memory.

Secondly, he ought to keepe in memory all the actions of God, which he himself or any other hath observed from time to time; as namely, his fearefull judgements vpon sinners, his prouidence watching ouer the godly and preserving them from euill; yea his fatherly chastisements and afflictions layd vpon them: and in briefe, what euer thing may any way further him in the way of Godlinesse.

For the which purpose he ought to vse all those helpes, which are of force for the deepe imprinting of these things in his minde: as namely, the daily remembring of them, the applying of them to his present vse, the rehearsing of them to others:

SECT. 3. Of a renewed Memory.

for so they will bee made familiar vnto him, and his owne for euer. Yea, he ought to goe yet further, and suspecting the frailtie of his Memorie, (which being very narrow and shallow cannot containe many things together; and therefore being full, it is constrained to let one thing goe as as receiueth another) to haue his note booke, and therein as in a sure storehouse, to register those things which bee would remember. For if men bee so carefull in worldly matters, that they will not trust their memories with their reckonings and matters of moment, but will bee sure to note them downe, and so make sure worke: what a shame is it, that wee should be so negligent or sloathfull in Spirituall matters, as not to vse this, and all other helpes?

CHAP. V.

SECT. I.

Of the created Holinesse of the Will.

BEsides these faculties of the Soule which hath already beene declared, and which may be called Speculative, there is another kinde commonly called Practicall; because they are exercised in action, as the other are in contemplation. This latter kind is necessarily in regard of the perfection of mans Soule added to the former, that as by the one he seeth and knoweth what ought to be done, so by the other he might moue himselfe to the doing and performing of it. For howsoeuer they be joyned to the other, not as Superiours in authoritie, for they are blind Sect. 1.

SECT. 1. *Of the created holinesse of the Will.*

of themselues, and therefore must not leade the way, or sit at the helme: nor as equals, for so there might discord and contension bee raised in the Soule of man; but as inferiours, to be guided and governed by the light of the minde: yet if wee speake properly, we must confesse that all the outward actions come directly from them, and not from the other.

Whereby it may bee easily gathered, that these Practicall faculties, having the greatest stroke in our actions, doe containe in them a great part of mans Holinesse, and that whereon all the rest doth depend. For the Will, which is the chiefe of these Practicall faculties, compelleth the members of the body to any action, but cannot bee compelled by the minde. For a man doth this or that thing, not because he thinketh that it ought to be done, but be-

cause

cause he will doe it; so that the Will is the absolute monarch in a man, and the Mind is his wise counsellor, to whom although this monarch ought to yeeld, and in some sort to obey, yet he need not except he list; For hee hauing the whole authoritie in his owne hands, cannot bee compelled by any.

SECT. 1. Of the treated Holinesse of the Will.

The holinesse of these Practicall faculties, which is ysually in the Scripture called *Loue*, is their due subiection to the faculties of the Mind, whereby they are moued to the doing of those things onely, which the mind commandeth or rather counselleth. For although in the corrupt state of man, the Holinesse of these faculties cannot be defined by their conformitie to the minde, which being it selfe sinfull and out of order, cannot bee a rule of Holinesse to any other part, yet in this state of Innocencie, the minde

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SECT. 1. *Of the created Holinesse of the Will.*

propounded nothing as good to these faculties, but that which is indeed good, and to be imbraced by them.

These Practicall faculties are of two sorts; to wit: the Will and the Affections. First, of the will, then of the affections. As touching this faculte of mans Soule, called the Will; although it be proper to reasonable things (for a reasonable will cannot bee severed from a reasonable minde) yet there is a resemblance of it in all those Creatures, which being indued with sense, have by it a naturall appetite chusing one thing and refusing another, the which may fitly bee called a bruitish will. And therefore, that we may the more plainly see what force this faculte hath in man, we will consider and define it in generall, as it agreeth both to reasonable & to unreasonable things, and that in this manner: a Will is

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the free inclination of any thing (which hath in it selfe the whole fountaine of naturall motion) to that which is apparently good and agreeable to the owne nature. First, wee say that will is an inclination: for the proper action of it, is to bend the thing wherein it is to that thing which it liketh: wherein is contained or rather insinuated vnto vs, the contrary action of the will. which is to withdraw the thing wherein it is, from that thing which it disliketh. Secondly, this inclination is free, that is, it commeth of the thing it selfe, and is not extorted by any outward force: for although the will be stirred vp, and set forward by motiues both inward and outward: yet it cannot bee compelled, compulsion and willingnesse beeing contrarie each to other. If any man doe here obiect, that many are constrained by

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by force to doe that which is sore against their wils: we answere, that the outward action may be constrained, but not the will: for violence may make one doe that which he is vnwilling to doe, but it cannot make him willing to doe that which he is vnwilling to doe.

Thirdly, we are to consider what things may be said to haue will, not stockes or stones but onely those which haue in them life and motion: neyther all such things, but onely those which hauing in themselues the whole fountaine of motion doe perfectly liue and moue: For Trees haue life and motion, but not will; because their life and motion is imperfect not cõming wholly of any facultie and vertue inherent in themselues, but depending of some other outward force: whereof it commeth that their motion is not free but forced

ced: for the motion or action of a tree in bringing forth fruit, commeth not wholly from it selfe, but chiefly from the Sun, the heate whereof forceth the tree to turne the moysture of the earth into leaues, flowers, and fruit. But it is farre otherwise with beasts, birds, and all things which haue sense in them. For these haue perfect life, and motion, hauing within themselues the whole fountaine, beginning, abilitie, and faculty of motion, not depending on any other outward thing, but being entire in themselues, doe moue and performe all naturall actions of themselues. And therefore beeing free from all outward force, may eyther doe or not doe, moue or rest, goe or stand, eate or drinke, goe hither or thither when themselues list. As when a bird flyeth toward the East, rather then

SECT. 1. *Of the ordained libertie of the will.*

SECT. 1. Of the created Holinesse of the will.

then toward the West, it is not blowne that way by force of the wind: but carried by the proper and free inclination of it selfe. But when it being taken is carried vp and downe in a Mans hand, this motion commeth not from it selfe, but from another, not of inherent will, but of outward violence and compulsion. Againe, man hath will, because hee is of perfect life and motion, hauing in himselfe the whole fountaine of action and power of mouing himselfe, without the helps of any other thing; and therefore, hee also can sit downe or rise vp, speake, laugh, goe about this or that businesse or worke, thinke of this or that thing, as hee himselfe listeth and is disposed. Thirdly, the Angels both good and euill haue will, for they are natures of perfect life and motion, in that they haue in themselues

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the whole fountaine of motion; and therefore, they are free in all their naturall actions.

Sect. 1. *Of the created Holinesse of the will.*

That we see what creatures haue Freewill: where wee are to thinke, that this freedome of will, is as great in the least and weakest of these creatures, as in the greatest; in a seely Flye, as in a Man or Angell. If any Man doe here obiect, that all creatures moue in God, and without him are not able to doe any thing, wee answere, that God hath put into euery Creature a naturall vertue and power of doing all things belonging to it selfe, by the which, being not withdrawne, or hindered by God, the creature is able to performe all naturall actions, without any extraordinary helpe from GOD: as when any Creature doth this or that thing, the action commeth of it selfe, in that the faculties of performing

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ming it is inherent in it selfe and yet the same action commeth from GOD. But to returne to the matter. Lastly, GOD hath will, because he is such a nature, as hath in it selfe the whole fountaine of perfect motion; yea, that which is the fountaine of all fountains, and therefore he doth all things of his owne Free will, the which differeth from the will of the creatures, as in other respects, so also in that it cannot bee hindered by any force, but can hinder the will of any creature, as wee know that GOD bridleth the will, even of the Diuell and his Angels, the which otherwise are mighty Creatures.

Thus we see the subiect of will: now we come to the obiect of it, or that whereunto the will of any thing inclineth. First therefore, the will of any thing inclineth it selfe to that

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which is good, and in any respect conuenient, pleasant, and profitable, as wee know that euery thing doth abhorre and decline from that which is any way euill, hurtfull, dangerous grieuous, inconuenient, and vnprofitable. Yet the will doth not incline it selfe to any good, but onely to that which is apparently good: for although the will of GOD inclineth alwaies to that only which is good in deed and in truth, because he cannot be deceiued in any thing, yet the creature doth often think euill to be good, and good euill, and so abhorreth that which is good, and inclineth to that which is in truth euill, yet good in shew & appearance. Lastly, not any apparant good is the obiect of the will, but that which euery thing thinketh to be good for it selfe: for a Man doth not incline himselfe to that, which he thinketh to be

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SECT. 1. *Of the created Holinesse of the will.*

good for a Beast, vnlesse he thinke it good for himselfe also. Yea euery thing followeth the naturall disposition of it selfe, desiring those things only which are agreeable to the own nature.

Thus much in generall of Will: the which is of two kindes, brutish, and reasonable, the which hath place in all those natures, which are indued with reason, as namely, in God, in Angels, and in Man. But to let passe the will of God, and of Angels, as being no part of the matter in hand, wee are to consider the created Holinesse of Mans will, which is the inclination of man onely to that which is truely good: Or thus, The due subiection or obedience of the will to a holy and cleare mind, shewing without any errour good and euill: or more briefly, The conformitie of Mans inclination to his know-

knowledge, or of Mans will to Gods will. For then this faculty is perfectly holy, when as it chooseth for action those things which the mind iudgeth good, right, lawfull and agreeable to the will of God: and contrarily reiecteth and refuseth whatsoeuer it saith to bee euill, vnlawfull and forbidden: and lastly, when as touching those things, which are not as yet fully determined by the mind, to be either good or bad, conuenient or inconuenient, to be done, or to be left vndone it stayeth it selfe in the middest, not inclining to the one or to the other.

SECT. 1. Of the created holinesse of the will.

Thus we see what was the actuall will of Man, euen his full inclination to good. But there was another will in him, which we may call Potenciall, as hath beene said that Man hath both an actuall and a potenciall vnderstanding: this

poten-

SECT. 1. *Of the treated freenesse of the will.*

potentiall will commonly called Free will, is the power which man had of inclining his will either to good or to euil: Or more briefly, the possibility of willing either good or euill, it may be made plain in this manner. Suppose a Man to beare good will to his friend, and a loyall and dutifull affection to his Prince, as many do, this is his actuall will. But again, that man may change his will, and become altogether disloyall to his Prince, & a hater of his friend: this is his possible and potentiall will. So Man inclineth really & indeed only to good, but in possibility either to good or euill. Yet not equally, but more to good then to euill, as he that now loueth his friend although hereafter he may loue or hate him, yet it is likely that he will loue then hate him. That this potentiall will was in Man we need not proue by arguments, being sufficiently proued

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already by the event itselfe, and the wofull experience of Mankind, the which by the meanes of his potentiall will, hath lost that holy and happy estate, wherein it was created. For Man being enabled by God to will either good or euill and being commanded by God to will good only, did choose rather to satisfie his owne peruerse & sinfull desire in willing euill, then to obey the will of God in willing good. If any Man doe aske why God did put into Man this potentiall, doubtfull, and vncertain will, seing that if he had bin created without it, he had been sure from falling, being actually & immutably disposed to good. To this we answer, First, wee ought to rest contented in the will of God, thinking well of all his doings, although wee cannot see or giue any reason of the same. Secondly, that Man could not haue beene created

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SECT. 11. *Of the created Holinesse of the will.*

ated without his potential will? for so his nature should have beene uncapable of sinne. For if his will had beene inclined to good actually and immutably, it could never have been inclined to euill, and so he could not possibly have committed sinne, because of the want of the free and potentiall will. But he, by whom this doubt was propounded, will marueile to heare that broght against his opinion, which he did alledge as the only reason and strength of it: and that any man should thinke Freewill to have been needfull in the state of Innocencie, because without it man could not have sinned. whereas he thinketh that it might very well have beene spared for that cause: seeing that as sinne is false, whereby Gods glorie is obscured, and Mans happinesse vtterly ouerthrowne, all the meanes, occasions, and inducements

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of it ought by all meanes to be auoyded: To this reply wee make this answer, that Gods glory is impared much by the committing of Sinne, but much more by this supposed impossibilitie of committing sinne: for immutability, and vncapablenesse of sinne, are a great part of his Glory, and inseparable attributes of his diuine Essence; and therefore, they cannot without the great dishonour of GOD be communicated to any earthly Creature. Now as touching man himselfe, (whose patron although hee yeeld to this, yet he thinketh it impossible to be proued, that this impossibilitie of sinning is not good and profitable for man) what reason is it, that his good should not giue place to Gods glory, for the which he was created, seeing that the wanting of Potentiall will, and the impossibility of sinning arising thereof,

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doe directly obscoure the glory of God, but necessarily hinder the happinesse of man? Who cannot thinke that God doth eyther compell, or any way cause him to sinne, in that he hath made it possible for him to sinne? But what will be said for this impossibility of sinning, if so be it be found hurtfull to man himselfe; as it is indeed, as will easily appeare to him who considereth that it depriveth man, not onely of all praise and commendation (which being receaued at the hands of GOD, is not lightly to bee esteemed by man, who thinketh it a great matter, *Laudari à laudato*, to be praised by a worthy man) but also of Holinesse it selfe. For what is more ridiculous, then that man should looke for any commendation for not sinning, when as hee could not so much as bee willing to sinne, seeing that the brute Beasts, [illegible] stock

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stockes and stones, in the which there is no sinne, nor shadow of any, may as iustly looke for praise in that respect, or for performing positiue duties of Holinesse, comming not of a willing and ready minde which GOD regardeth, but of necessity and constraint, and as the due praise of holines, so also Holinesse it selfe is taken away by this impossible possibility of sinning, for nothing can properly bee said to bee the subiect of Holines, which naturally may not become sinfull; as nothing is said to haue life, or sight, which may not become dead or blind. And therefore wee doe not say, that stones and bruit beasts, haue in them any holines; because, they cannot haue sinfulnes which is the priuation of it.

How then will this curious questionarie say, can the holy

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gels fall from God, and doe yet make the nature of GOD a fit harbour of sinfulnesse? Not so neither, but we say that God is not properly the subiect of Holinesse, (although it hath pleased him to set forth his incomprehensible Nature to our capacitie, by taking to himselfe this and other attributes of the Creature) for God is the rule of Holinesse, and any thing is then truly holy, when as it obeyeth the will and Commandements of God: but we cannot in proper speech say, that God eyther commandeth or obeyeth himselfe, as for the holy Angels, they retaine as all the rest of their naturall faculties wherewithal they were indued in their first Creation; so also this free and Potentiall will: and if it be possible that any of those which doe now keep their standing in holinesse and happinesse, should fall from GOD; yet this is to

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be ascribed, not to any naturall impossibility of sinning, which is not to be admitted or supposed in any Creature, no not in the humaine nature of Christ, to the which, the sinne of Mankind could not haue beene imputed, (if it had been naturally vncapable of sinne) but to the loue and grace of GOD, who doth continue and vphold them in their holy state, not by mangling their nature and detracting any naturall faculties, as Potentiall will, or any other: but by confirming their Actuall will in the naturall inclination of it to good onely.

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Lastly, this Naturall impossibilitie of sinning, would make Man either a GOD as hath beene said: or which is liker, a senslesse stocke, not hauing in himselfe perfect life, and the full power of moving himselfe. For how can wee suppose that *Adam* should

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haue beene created a liuing and a reasonable Creature, and not to haue beene able to will, and to eate the forbidden Fruit, or to doe any other thing incident into his Nature? If it bee said, that GOD might haue confirmed him with his Grace; Wee answer, that that is true, but hee neither was bound to doe it, neither did, or could thinke Man worthy of more grace, who did abuse so many and so excellent Graces as hee had by Nature.

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Of the sinfulnesse of the Will.

Sect. 2.

AS there is nothing but horrible confusion in that Common-wealth, wherein neither the Prince can rule, nor the people obey, the one wanting wisedome and counsell, whereby hee should make righteous Lawes,

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lawes, commanding good and forbidding euill: the other due moderation, whereby they might be restrained from euill: and so the reynes of Licentiousnes being let loose to the furious multitude, all is filled with Thefts, Murthers, Adulteries, and all manner of haynous enormities: and (that wee may come nearer home, making the sensible misery of the body a type of the Spirituall misery of the soule) as when one blind man leadeth another, it cannot bee but that both of them should fall into the ditch: So the case standeth with the sinfull and disorderly Soule of man, wherein the Mind being voyd of knowledge, is not able to direct the Practicall faculties from euill to good. And if happily there be some good motion suggested by the minde, wherein there is a little light remaining since the first Creation,

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yet it is not followed and obeyed, but frowardly reiected by the Practicall faculties, and so the Vnderstanding faculties which are darkned and blinded by the fall of Man, leading the Practicall faculties, which by their owne nature are blind, and by sinfulnesse peruerse, cannot but leade Man into the pit of Sinne, and of eternall Destruction.

But let vs consider these Practicall faculties in particular; first the Will, then the Affections. As all the other faculties of man, so also the Will hath lost the created Holinesse; and what marualle is it, that the Will it selfe is sinfull, seeing by it all the other faculties of mans Soule and Body were made sinfull? Yea it is more sinfull then the former faculties, and so is justly punished, for being the the cause of mans sinfulnesse: for it doth more (it more can be)

bee) abhorre and refuse good, then the mind is ignorant of it. The meanes whereby the Will became sinfull, was the owne default: For it being created by God, actually only good, and potentially more good then euill, did by refusing good and chasing euill, make it selfe for euer vnable, eyther to chuse good, or to refuse euill: and that by continuing in that wrong way, wherein it had made one step in chusing the forbidden Fruit, and by adding one degree of peruersenesse to another, till at length it became habituall and naturall to it.

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The sinfulnesse of mans Will in this his corrupt estate, is the Actuall and Potentiall inclination of it only to euill. This definition needeth some explication and proofe, it being greatly controuerted and oppugned by many, who as if they were not of the progenie of Adam,

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thinke that his fall doth not belong vnto them: neither hath taken frō them the created holinesse of Will, and therefore they affirme and defend, that the will of man in this corrupt estate, is, if not actually inclined to good, yet so free, that it may of it selfe incline it selfe and the whole man either to euill, whereof no man doubteth, or yet to good, wherein the whole controuersie standeth. But this opinion is not to bee receiued, for it is an enemy both to Gods glory, in that it taketh away the supernaturall worke of his Spirit in regenerating the Faithfull; and ascribeth the Saluation of man, not to the Loue, Mercy & Power of God, but to the naturall faculties and inherent strength of man: and also to the saluation of men, whom it deceiueth with a vaine shew of Conuersion, Faith, and Holinesse. And there-

therefore that the truth of this matter may appeare. We will first set downe the state of it, by shewing what is good and euill, and what it is to haue freewill in regard of both (or rather) either of good or euill.

Good therefore is to be defined by God: who only is good and therefore the onely rule of goodnes: for whatsoeuer in the Creature is agreeable to the goodnes of God, that is straight and good; as whatsoeuer is disagreeing from it, is crooked and euill. Yet this goodnes of God is not that which is essential to his nature, and cannot be comprehended by any Creature, but a finite, created, and accidentall goodnesse, which God hath put into euery one of his creatures, as a shadow of his infinit goodnes. Now in man this goodnes is his Holines and happines not deuised by himselfe, but appointed by God, and reuealed in

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in his Word. Contrarily, euill is the sinfulnesse and wretchednesse of Man: yea, although it haue neuer so great an appearance of goodnesse, holinesse, and happinesse, yet if it bee not that Holinesse and Happinesse which is agreeable to the will of God, it is euill, sinne and misery: This goodnesse is the obiect of mans will, or the thing whereunto hee inclineth himselfe, who in the state of Innocencie had power to will and chuse true Goodnes; yea, hee did actually chuse it, being in all his Thoughts, words, deeds, faculties, and in his whole Nature and State, made by his owne Free will conformable to the will of God.

But as touching ỹ will or proper inclination of man in this his corrupt state, we vtterly deny, that he is able by any naturall faculty in himselfe, by any imagining, inuenting, or discoursing; by

by any wit, wisdome, Learning, Reading, or Knowledge; by any good education, instruction and exercise: or in generall by any meanes that a naturall Man can vse, or that all the men or Angels in the world can vse in his behalfe (without the supernaturall worke of Gods spirit changing his nature) to incline himselfe to that which is good; that is, to that holinesse and happinesse which is agreeable to the will of God. Or more plainely, he cannot say thus with himselfe and doe accordingly. This is the true and onely happinesse appointed by GOD for Man: this holinesse is the only way which God hath appointed that Man should walke in, as in the way leading to that happinesse: This is the onely happinesse which I doe of my selfe propound to my selfe, and that in this way of true holi-

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nesse. I will walke all the daies of my life: I will by continuall studying and hearing the word, by restraining my owne desires, and auoiding all occasions of sinne, and by such meanes as I can vse, get the true and found knowledge of God, true Faith, and hope of eternall glory, and of the resurrection of the dead, true repentance, mortification of sinne, and of all my corrupt affections; yea, an vnfained loue of God and of all goodnes; and in summe, all the spirituall graces which are the parts of Mans holinesse, and the meanes of saluation. This I haue resolued with my selfe to doe, not that I thinke that I am able to attaine the perfection of these things, but yet my whole will, inclination, affection, desire, care, studie, indeauour and labour shall be set on these things. This is to haue Freewill to good, not for a Man to say,

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I desire to be a holy Man, and to be in Heauen after this life, but to incline and bend his whole body, soule, and all the faculties of them both to holy and heauenly things. The which thing is as impossible for a naturall man to doe, as it is for him to flie vp to heauen. But how can this bee proued?

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First, the Scripture saith, *Gen. 6.5. All the motions of the thought of man are only to euill.* Gen 6.5. *2 Cor. 3.5. Not that we are able to thinke any thing as of our selues, but our sufficiencie is of GOD.* 2. Cor. 3.5. *Ioh. 6.44. No Man can come vnto mee vnlesse thee that sent me, doe draw him.* Ioh. 6.44. For the which doctrine of the impossibilitie of naturall inclination to good, it is said, *Vers. 4. 66.* of the said Chapter, That many left Christ, as despairing to attaine to that which hee affirmed to be impossible, in respect of

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of the ſtrength of Man. And *Ioh. 8 43. Yee doe not know my doctrine, becauſe yee cannot heare it.* That is, becauſe ye cannot of your ſelues vnderſtand and be-

Ioh. 8. 43.

Rom. 8. 7.

leeue. *Rom. 8 7. The cogitations of the fleſh neither are ſubiect to the Law of GOD, neither can be, they that are in the fleſh cannot pleaſe GOD.* And *Rom. 9. 16. It is not in him that willeth, nor in him that runneth, but in GOD that ſheweth mercie. 1. Cor. 2. 14. The naturall Man doth not perceiue ſpirituall things, for they are fooliſhneſſe to him, neither can hee perceiue them, becauſe they are ſpiritually diſcerned. Gal. 2. 8. Yee are ſaued by grace in faith, and that not of your ſelues, it is the guift of GOD.*

Rom. 9. 16.

1. Cor. 2. 14

Gal. 2. 8.

Beſides this euident voice of the Scripture (the authority whereof ought to be ſufficient without any other proofe) we ſee this error of Freewill to be plainely confuted

confuted by the experience of all times and places. For if Man were by nature free to chuſe either good or euill, why ſhould not the choyſe of good, of holineſſe, and of the way which leadeth to ſaluation, bee, if not as common as the other, yet a very common and ordinary matter. But wee ſee, that of the naturall men which haue liued, and doe liue in the world, not one of a thouſand haue once ſet foote in the right way of Regeneration and Saluation. And no marualle, for how ſhould a Man chuſe that as the onely good, which hee did neuer know, and whereof hee neuer dreamed or heard? In the which ſtate all men are by nature, being altogether ignorant of the true GOD, his Word, Worſhip, and Religion, and ſo hauing no meanes of Knowledge, but their owne ſenſes, which doe reiect that

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GOD, worship and Religio which is not agreeable to the iudgement thereof, the which doth plainely shew the impossibilitie of this freedome of Will. For nothing hath Freewill to that which is against the nature of it, as GOD hath not Freewill to euill, a Man to flye, a Horse to speake.

If it be obiected, that a Man may haue a desire, inclination, and will, to that which is impossible for him to doe and accomplish: We answer, that this is nothing to the purpose. For when we deny that there is in Man any freedome of will to good, we doe not deny that a carnall Man may wish that he were holy and happy, but that he cannot accomplish or begin the worke of his Regeneration and Saluation. The which beginning and working of Grace, commeth from the Will,

Will, which is the Fountaine of Action, enclining Men with all the faculties of Soule and Body to any thing. Now Regeneration is a thing contrary to the corrupt nature of Man, For that Faith and humaine reason doe fight together, no lesse then do wisdome and foolishnes. 1. *Cor.* 1. 18 And so in all the other patts of holinesse.

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1. Cor. 1. 18

This is confirmed also by continuall and daily experience. For if Regeneration were agreeable to Mans nature, it would be common and ordinary, whereas it is & alwaies hath beene a rare myracle, not to be found among many thousands of men. Nay which is more, men doe neither of themselues and their own inclination seeke after it, nor can by any meanes which they can vse bee brought vnto it, in other studies, faculties and exercises men do daily profit

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fit and goe forward; none being so dull and blockish, but that he may with paines in continuance of time be brought to knowledge. But no paines, no time, no excellencie of guifts in the Minister can make men religious, or to bee endued with the true knowledge and obedience of GOD. Yea for the most part the more that men are taught Religion, the more blockish and backward they become, and so continue all their life-time. We confesse, that GOD doth sometime bestow on carnall and reprobate men spirituall graces; yea a shadow of Regeneration, whereby both the mindes of Men are enlightned to see the truth, and also their wils and affections lightly inclined to loue and embrace it. As wee are to declare in the last part of this Treatise. But this change commeth not of Man but from God: neither

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hit an effectuall and totall indination; to good and therefore not that which is meant in this question of Freewill.

But the maintainers of Freewil will perhaps yeild to this, that no man can chuse the right way before hee doe deliberate of it, and that nothing is deliberated of which is not first knowne. And therefore that Freewill is not actually in an ignorant man, but being as it were fettered and chained by ignorance, is stirred vp and set loose by the knowledge of the word of God, with the which whosoever is endued, having the right and the wrong way propounded vnto him by the preaching of the Gospell, the same man hath freedome of will, either to chuse or refuse eternall Salvation with the meanes of it, yea although hee have not as yet any supernaturall grace bestowed on him. To

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this we answer, confessing that the true illumination of the minde cannot bee severed from freedome of will, but yet that neither the one nor the other can be attained vnto by the naturall inclination of the will: who although he may by naturall means get a superficiall, and as it is vsually called, an historicall knowledge of all the points of Religion, yet is it impossible for him to get any such true knowledge, as will be effectuall to moue his will in the choice of good.

For howsoeuer many carnall men seeme to haue a great measure of diuine Knowledge, yet they are farre from being firmely grounded in the truth, but doe make a faire shew of Religion, Faith, and Holinesse, when as their hearts are full of Athiesme, vnbeliefe and all sinfulnesse, in the which (for the most part they are more wil-

wilfull, ſtubborn and deſperate, then they who are altogether voide of knowledge.

SECT. 2. Of the ſinfulneſſe of the will.

Neyther indeed is it any marvaile, that a Naturall Man ſhould bee vnable to reſiſt and offer violence to his Nature, to denie himſelfe and all worldly pleaſures, to forſake his ſinnes which are more pleaſant to him then life it ſelfe, and all for hope of Eternall Salvation, whereof he neither ſeeth any probabilitie for the time preſent, nor can haue any certainty and aſſurance for the time to come.

If it bee heere asked, what ſhould bee the hinderance, why Man beeing now ſinfull, cannot as well encline himſelfe to good, as hee beeing innocent, did chuſe evill and ſo returne to his firſt ſtate by the ſame way

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whereby he fell from it, we answere, that as a Man having his sight and life, hath in his owne power either to keepe them, or to spoile himselfe of them, by putting out his eyes, and by killing himselfe: yet after that he is blind and dead, hee is not able to take vnto himselfe his sight and life: so man being in his innocencie endued with spirituall life, and a ready inclination to all good, had power to continue in that estate, if he had so thought good: but after that hee had once by freedome of will, lost the goodnesse of his will, and wholly deprived himselfe of the spirituall life of holinesse, he could not being now dead in sinne, restore himselfe to the state of life. And therfore, he hath no more power of chusing good, then a dead Man wanting the fountaine of motion, is able to mooue himselfe about any businesse. And

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If it bee further asked, why the word of God biddeth men beleeue, forsake their sinnes, turne themselues to GOD, repent, bee holy, refuse euill and chuse the good; If so bee they are by nature altogether vnable to doe any of these things, or how that men can be justly blamed, or condemned for not doing that which is not incident into their nature, neither possible to be performed by any Natural man: And lastly, why men should trouble themselues in vsing the meanes of attaining to Regeneration and Saluation, seeing that all their labour is in vaine, without the supernaturall worke of GOD, and not rather sit still and expect the time wherein the Lord will change their natures, and make them capable of Holinesse. We answer in one word to all these doubts: that the Scripture bidding men to chuse

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good and become holy, doth command nothing but that which is in their power to doe; and therefore, doth not meane that men should goe about to change their owne corrupt Natures, and endue themselues with Spirituall graces: but onely that they should bee carefull, in vsing the meanes of Holinesse; as namely, the abstaining from those sinnes whereunto they are giuen, the auoyding of the occasions of them, the hearing of the Word of God, and the doing of whatsoeuer is effectuall for this purpose, and may bee done by an vnregenerate man: But when as men are altogether careless of their owne Saluation, contemning the Word of GOD and all other meanes of it; yea, adding one measure of sinfulnesse to another, who can deny, but that they make themselues subiect to the just sentence of eter-

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eternall damnation? And therefore this naturall impotency of Will, which is in man, ought not to make any man cease from vsing the meanes of Saluation: For howsoeuer it bee impossible for him or any other Creature to change his owne heart and nature, yet hee shall finde God to bee ready and neare at hand, to all those that call vpon him, and neuer to bee wanting for his part.

It remaineth, that wee doe briefly shew, what liberty and ability of will is remaining in Man in this corrupt state, wherein if he haue no will, he hath not in him the whole fountaine of life and motion, and so he is no man, yea in truth worse then any bruit beast: and if he haue a will, it is either a free will or else no will, yet this freedome of will is not indifinite, neyther doth it make him omnipotent;

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and therefore, wee are to see how farre it reacheth. For the knowledge whereof, wee are to distinguish betwixt the natures of things indifferent, and of those which are simply good or euill. In the first kind, wee are to reckon all common actions, as to Eate, to Drinke, to Marry, to sleepe, to build, to plough, to learne, to teach, to studie, to speake, to thinke, and all other things of the same kind, which are neither commanded nor forbidden in the Word of GOD. In all these man hath Freewill, being able of himselfe to incline himselfe, to the doing or not doing of any of them, as daily experience doth plainly proue. But it is not so with him in the other kind of things, eyther in chusing good or in rejecting euill; yet hee hath some freedome in these things also: First of good, then of euill.

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In the good things, wee are to consider the outward Action, and the inward Grace; In the outward action, a Carnall man hath Freewill, being able to encline himselfe to the doing or not doing of it. For example, a carnall man may heare the Word of GOD, or not heare; worship God, or not worship him; relieue the necessities of the Church, or not doe it; suffer Martyrdome for the profession of the Gospell, or performe the outward action of any Christian duty: but as touching the inward Grace, it is not in his power to get it, but onely to leaue it. As hee cannot indue his owne Mind with the true knowledge of GOD, with the feare of God, with the loue of the Godly: And therefore, his outward action is but a painted sheath or Sepulcher, not effectuall to his owne Saluation; yea, in

SECT. 2. *Of the finfull vse of the will.*

truth not to be esteemed good.

Againe, an vnregenerate man may of himselfe seeke and get inward Graces, as some knowledge of GOD, Iustice, Temperanee, Chastitie, Patience, and such other: Yet this doth not make him to haue freewill to good; for first, in the question of Freewill, this word *Good* signifieth not any one, or a few particular Graces or actions, but a generall Holinesse effectuall for Happinesse. Secondly, these guifts although they bee parts of renewed Holinesse in the beleeuer, in whom they spring from the roote of a true Faith: yet in an vnbeleeuing and vnregenerate man, they are not Spirituall graces, but Naturall guifts, vnable eyther to sanctifie or to saue him that hath them. Thus much of doing good.

Likewise, in the committing of euill, a naturall man hath free-

free-will not onely to doe it, but also to leaue it vndone; for hee may sinne if he will, and he need not except he list. Of the first, no man euer doubted, but the second needeth bee explained in this manner. As good, so also Euill is of two kindes, inward, and outward: the inward corruption of sinne cannot be auoyded by any meanes: for beside the originall sinne, which is common to the Regenerate, and to the Carnall man, it is impossible that the inward faculties of a carnall man should bee free from Actuall sinfulnesse, dulnesse, ignorance, obliuion, and perueerseneſſe; and therefore, in regard of this inward corruption of the faculties of the soule, Man hath no Free-will, but sinneth of necessity.

SECT. 2. *Of the sinfulnesse of the will.*

Againe, his outward sinnes are likewise of two sortes; the one is, of those which are

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sinnes not in their owne nature, but as they come from the inward roote of Infidelitie; as namely, all the indifferent actions of a Carnall man, his Eating, Drinking, Speaking, Working, Buying, Selling, and all other of that kind. Yea, his his good actions; as namely, his hearing Gods word, his Praying, his giuing of Almes, his temperate, honest and just Actions; all these, are sinnes in the sight of God.

And therefore, the Carnall man hath not Freewill in this kind, of outward actions. For whatsoeuer hee doth, it is a sinne; and if he doe nothing, yet that his nothing is sinfull; yet in particulars, he hath Freewill, or liberty of not sinning; for although, he cannot but sin in euery thing that he doth, yet it is in his Freewill, whether hee will doe that indifferent thing or no; and so, whether he

will

SECT. 2. *Of the sinfulnesse of the will.*

will sinne in that particular or no; as namely, a Carnall man purposeth to build a house: If hee doe it, he cannot chuse but sinne; because he cannot purge himselfe from Infidelity, yet he need not sinne in that particular except hee list; because, he need not build the house except hee list.

The second kind of outward sinnes, is of those which are sinnes in their owne nature, as being directly forbidden in the morall Law; as Idolatry, Periurie, Murther, Adultery, Theft, and such other: In the committing wherof, a Carnall man hath freewill, it being not needfull that he should commit them; as we see in many vnregenerate men, whose outward lives are irreprouable: for the inward force of originall Corruption, and of corrupt desires enclining the will to sinne, doth not make any necessity of any

SECT. 2. Of the sinfulnesse of the will,

particular sinne, because they may bee repressed by naturall strength and hindred, although not from breaking forth into any sinne, yet from bringing forth this or that particular sinne. For when as a man committeth Adultery, or Murther, hee doth it of a free, although a corrupt will, and not of any force or necessity.

Thus wee see in how many respects, the freedome of Will remaineth, the which being not distinguished from a true and generall good, consisting in Holinesse and Happinesse, have beene the occasion of many errours in this point of Doctrine, whilest many have thought that eyther a man hath Free-will by Nature, or else hee is able by Learning and Knowledge, to get an artificiall freedome of will, and that in the worke of Regeneration, the Will worketh together, which

grace,

grace, if not strongly, yet weakly and faintly, as we see a sicke man goeth about his businesse; but the Word of God teacheth vs to thinke the will of Man, not onely weake, but cleane dead in respect of true Holines, as hath beene declared, and that an vnregenerate man is no more able of himselfe to enter and goe on in the way of Godlinesse, then a dead man is able to goe about the affaires of this temporall life.

SECT. 2. Of the sinful, wise of the will.

SECT. 3.

Of the renewed Will of Man.

WHen as that happie houre commeth, wherin it pleaseth GOD of his infinite Loue and Mercy, to call any of his Elect children out of the bondage and slauery of Sathan, into the glorious liberty of the kingdome of Christ, he then sendeth downe his Spirit into the

Sect. 3.

SECT. 3. Of the renewed will of Man.

the heart of that man, whom he purposeth to call, and by the mighty operation thereof, doth change him into a new Creature, taking from him the dulnesse and ignorance of his Mind, the vntowardnesse of his Will and Affections, and enduing him with the contrary Graces.

This change is wholly to bee ascribed to this supernatural working of the Spirit, and not in any respect to the naturall force of mans will: who howsoever, perhaps hee before his Conversion, vsing the outward meanes of Regeneration and Salvation, may after a sort desire Holinesse and eternall Life: yet hee is no more able to worke it by himselfe, then hee was in his Creation able to take to himselfe created Holinesse, before the same were inspired into him by GOD. For the will of man, as also all the rest of

of his faculties, is not an agent or worker in this action, but onely doth suffer the worke of the holy Spirit, to whom it is as easie to sanctifie the will of Man, who abhorreth and detesteth all the outward meanes of holinesse, as of him that is so carefull and diligent in using them, that he might seeme to have changed his owne will from evill to good. This we see in the conversion of the Apostle Paul, whose will being most spitefully bent against the Gospell, was in one moment changed to the true love of it.

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But how is the will after this worke of Regeneration? Is it so idle and unable to doe any thing as before? Or is it now able of it selfe without the immediate worke of Gods Spirit to chuse and doe good? We answer, that although the Holy Spirit of God doth never forsake him, whom he hath once

renewed

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renewed, but doth to the end of his life; yea, for ever accompany and assist him, yet there is a great difference to be put betwixt the first act of Regeneration, and the continuall course of renewed holinesse arising thereof. For a carnall Man is renewed by the sole works of the Spirit of God, without any help, action or motion of his owne will (unlesse we will say that it moueth, in that it is moued) but a faithfull Man being already regenerated doth chuse, imbrace, follow and doe good, and performe all the duties of renewed holinesse by the proper and inherent faculties and motion of his owne Free-will. That the renewed holinesse of the will, and of all the other faculties of a faithfull man, are proper and inherent in him no Man can doubt: for his knowledge of God, and his inclination to good, although it

were

were wrought in them by the Holy Spirit, yet it is not the proper holineſſe of the holy ſpirit, whoſe holineſſe is perfect, infinite, vncreated and eſſential; but this holineſſe of the Faithfull Man is vnperfect, finite, and accidentall: not inherent in the nature of ℣ holy Spirit, which is not capable of it, but in the naturall faculties of the Faithfull Man. Yea this holineſſe is now made naturall vnto him, for although it bee contrary to his corrupt nature, yet it is agreeable to his created and renewed nature. So that the firſt renewing of Holineſſe is a ſupernaturall, myraculous, vnknowne and diuine worke: But the continuall vſing of it, is an ordinary, euident, and a humaine action. For as in the firſt creation of Man, it was a maruaile to ſee a ſenſible lumpe of red earth turned into a liuing and reaſonable Man, hauing Free will

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to doe either good or euill; but after that Man was once created, it was no maruaile to see him vse those faculties which he had receiued from God: So in his second creation, it is as great wonder to see a blockish, ignorant, corrupt, sinfull, and earthly man to become pure, holy, and heauenly in all the faculties of soule and body, but after that hee is renewed and sanctified, it is no maruaile to see him chuse and doe new and holy actions. And therefore we are not to thinke, that the Holy Spirit worketh the continuall course of holinesse in the Faithfull, as in stockes or trees, although he begin it in them in that manner; but that first, hee giueth to them holy faculties, by the which they worke the residue of their owne holinesse, he created in them a holy will; then by meanes and inherent power of that will, they them-

selues

selues chuse and doe good. SECT. 3.

Thus much in generall of the renewed holines of the will, the which differeth from the created holinesse, which it had in the state of Innocency in two respects. First, whereas the created will of Man, did for the present act incline it selfe wholly, only, and perfectly, to good; this renewed will (although it also doth actually encline it selfe to that which is truly and onely good) yet it doth this imperfectly and impurely. For by reason of the reliques of sinfulnesse which are in it, it doth in part incline it selfe to some particular euils, as to this or that sinne: we say to particular euill, because it is impossible that this renewed will should reiect in generall the true good, consisting in true holinesse and happinesse, the which maketh the second difference betwixt the created and the recreated will *Of the renewed will of Man.*

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will of Man. For the created will of Man might (as it did indeed) refuse good and chuse euill in generall: the which thing cannot happen to the re-created will: for it is impossible that one truely renewed, should euer make a generall declination from good, which is a totall Apostacie from GOD, yet hee may chuse and accomplish many particular sinnes.

So that to conclude, the will in this state of Regeneration hath freedome and abilitie of chusing good and reiecting euill: yet this libertie is not so perfect, that it can wholly incline it selfe from euill to good, but may bee compared to one who hath beene a captiue or prisoner all his life-time, and is now set at liberty, so that he may goe whither hee list, and doe what hee thinketh good: Yet hauing his fetters hanging

ing on his heeles, is so shackled and hindered with them, that hee cannot runne vp and downe so readily and freely as otherwise hee would; yea, they make him to stumble often, and sometimes to fall on the ground: so the faithfull are freed from the bondage of sinne, and set at liberty by Christ; yet they are so shackled with the naturall corruption of sin remaining in them, that they cannot so perfectly chuse good and refuse euill, but that they do often stumble, yea fall into great sins. Yet as this renewed holines of the will, is during the time of this short life, inferiour to the created holinesse of it in the perfection of actuall freedome to good, so it is to bee preferred vnto it in respect of perpetuitie and immutabilitie. For this imperfect freedome of will, is so continually vpheld by the secret and

SECT. 3. *Of the renewed will of Man.*

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and mighty grace of God, that it cannot possibly bee wholly lost: whereas the perfect freedome of the created will, was soone brought to an end. Yet this difference is not to be put in the nature of the renewed will: for as the will of all Creatures, so also the will of Regenerate Men is mutable, and for any inherent and naturall faculty which either is, or can bee in it, may loose the goodnesse and libertie of it, but to be ascribed to the immutable, and supernaturall grace of GOD, assisting the renewed wils of the Faithfull, whereas hee left the created will of Man to destroy it selfe, that so by the weakenesse of the creature the glory of his power might the more plainely appeare.

CHAP. VI.

CHAP. VI.

SECT. 1.

Of the created Holineſſe of the affections, and eſpecially of Loue and Hatred.

THE laſt head of Mans Holineſſe, is the Holineſſe of his affections, which are the diuers diſpoſitions of Man, ſtirred vp in him by the diuerſitie of obiects, and may be called ſo many particular wils or motions of the will, for ſo much as they are nothing but diuers inclinations to apparent good, or declinations from apparent euils. To make the nature of them plaine by familiar examples: a Man going in the ſtreet meeteth with his owne Father, Son, or ſome friend whom he loueth dearely, ſtraightway he feeleth Sect. 1.

SECT. 1. *Of created Loue and Hatred.*

a change of his disposition, which before was quiet and setled, his will enclining it selfe towards that obiect, whereof commeth the affection of Loue: anon hee meeteth with his deadly enemy, at the sight of whom his stomacke riseth, he abhorreth from him as from an euill, there is a contrary disposition, called the affection of hatred. Afterward hee espyeth a poore, impotent, sicke, lame, and naked Man, whose extreame miserie he cannot behold for griefe, and therefore hee turneth away himselfe and sigheth: there is pitty, mercy or compassion. Not farre off, there appeareth a great rich Man, him he enuieth, although hee ought not eyther to hate or enuy. Straight way hee espyeth a pleasant picture or heareth some good newes; there he is made glad and rejoyceth: but going a little further

SECT. 1. Of inward Love and Hatred.

ther he seeth his Friends house on fire, then his joy is turned into sorrow or griefe. If hee meet a Man whom he knoweth to bee wise and just, and seeth to be aged, him hee reuerenceth: but he contemneth a base, vile, and lewd person: an offence committed kindleth anger, as a lawfull action worketh contentation. Lastly, if he see any thing, that hee standeth in need of, and is greatly for his vse, that he desireth: but if hee chance to see a rotten carion or any loathsome thing, that hee abhorreth.

Thus much of the nature of the affections, now wee come to the Holinesse of them. For although they bee so suddainly stirred vp in a Man, that they may seeme to come rather of foolish rashnesse then of reason and due regard, and make so great a change in him, as if the object did lay violent hands

vpon

SECT. 1. *Of created Love and Hatred.*

vpon his mind (in the which respect they are called passions of the mind, and therefore were disclaimed by those Philosophers which professed constancie and exact vertue) yet they containe in them a part of mans holinesse and of the Image of God, who cannot suffer, and in whom there is no shadow of change. But thus it hath pleased him to shadow out his owne incomprehensible nature, by the likenesse of nature, resembling it, as to the other faculties of the soule of Man, so also to these affections; yea, so that a great part of his glory reuealed to his Church, consisteth in them. For although he hath manifested himselfe to the heathen in his wisedome and power, shining in the Creatures: yet in his Church he is most glorious and renowned in respect of his mercy, compassion and loue in Christ. The which affections

sections, as also anger, hatred, and all the rest, are euery where in the Scripture attributed to God. In Man they are then holy whenas they are agreeable to the nature of the obiect; as, when a man loueth that onely which ought to be loued, and hateth that which by the will and word of God ought to be hated; and that with due measure and moderation. Thus they beeing ordered by reason and the word of GOD are not contrary to holinesse, but a part of it. Yea they are as bellowes blowing vp and increasing spirituall graces, and do carry Man forward to a high degree of holinesse.

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Now we are to declare these affections in particular, but because the former part of this Treatise (wherein those affections which imploy subiection, as Faith, Hope, Feare, and Reuerence, are already handled) is

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reasonable creatures are not to be loued alike, but more or lesse as they are more or lesse endued with the Image of God. And therefore, greater loue was due to Angels then to Men: and among men to those who did excell others in measure of holinesse and of Spirituall graces.

This is the first streame of Loue, flowing from the loue of God as from a fountaine: beside the which there is another fountaine of loue; namely, the naturall affection of euery liuing thing in the world beareth to it selfe, whereby it taketh more pleasure in it selfe, and doth more desire the good of it selfe, then of any other thing. This naturall loue had place in Man, who, euen in his Innocent state, doth beare greater measure of loue to himselfe then to any other Creature. The which selfe loue is not to be reprehended, it be-

not only in all liuing Creatures, but also in God himselfe, who (as good reason is) doth delight more in himselfe, then in any other thing, and doth more desire his owne glory then the good of any Creature. From this fountaine of self-loue flow many streames of speciall loue, whereby a Man is more affected to those who do any way come neerer vnto himselfe, then to the common sort of men. In this respect he beareth a greater and as it were a partiall loue to his naturall parents, children and kinsfolkes, being of the same substance, flesh, bloud, and bone with himselfe: to his wife who by the institution of God is vnited into one person with him, *Gen.* 2. 24. to his speciall friend who is inioyned with him in a perpetuall couenant of Loue, *Ioh.* 20. 22. *The Disciple whom Christ loued* and is to him as his owne soule, *Deut.* 11. 6. To his

SECT. 1. *Of created Loue and Hatred.*

Gen. 2. 14.

Ioh. 20. 2.

Deut 11. 6.

SECT. 1. Of Carnall Love and Hatred.

growne in length farre above our purpose, as also, that there may be some place left for the third part of this treatise, which in no case may wholly bee omitted, we will omit the seuerall explication, and onely chuse out some few of them, which are the chiefe and of most notable vse, in the which rancke the first place is to be giuen to Loue, being taken not generally for that pleasure which is taken in the fruition of some good thing in the which sense a man is said to loue this or that thing, this or that kind of meate, as it is said of Iacob, Gen. 27. 9. But as the obiect of it is some reasonable thing, to wit God, Angels, or Man, in the which case it is vsually called Charity, it may be described, A better and vehement desire of the good of another, arising of an inward pleasure, taken in some good which we see in him.

Gen. 27. 9.

This affection is first and chiefly to bee set on GOD, who onely is good, in the fruition of whom there are infinite pleasures. And therefore, Man ought to desire his good (in the aduancement of his glory) aboue all the thinges in the World. For hee that loueth Father or Mother, Sonne or Brother, or any Creature whatsoeuer more then GOD, is not worthy to enioy those fountaines of pleasures, which the fruition of God doth yeild to the hearty and vehement louer, *Mat.* 10. 7. From this Loue of God, proceedeth the loue of the reasonable creatures, which being endued with the Image of God are for his sake to be loued, euen as we know that he that beareth hearty and vehement loue to his friend, cannot but loue his friend's Sonne, beeing a resemblance of his Father. Hence it followeth, that all the

SECT. 1. *Of created Loue and Hatred.*

Math. 10. 7.

SECT. 1. *Of created Loue and Hatred.*

reasonable creatures are not to be loued alike, but more or lesse as they are more or lesse endued with the Image of God. And therefore, greater loue was due to Angels then to Men: and among men to those who did excell others in measure of holinesse and of Spirituall graces.

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SECT. 1. *Of created Loue and Hatred.*

Gen. 2. 24.

Ioh. 20. 2.

Deut. 11. 6.

SECT. 1. Of faithfull Loue and Hatred.

acquaintance, alliance, companions and neighbours, and to all those to whom he is bound by any speciall meanes; this loue is to be exercised and declared in the performance of all Christian duties to our brethren, in communicating vnto them all those blessings both temporall and spirituall, which wee haue receiued from God, so far forth as their necessitie shall any way require. If these duties be wanting, our loue is either very weake, or rather hypocriticall and pretended.

Thus the Apostle saith, that hee exhorting the Corinthians to contribute to the Church of Ierusalem, did thereby *trye the naturalnesse and sinceritie of their loue*, 2. Cor. 8. 8. Likewise, 1. Ioh. 3. 17. 18. *He that hath things pertaining to the maintainance of this naturall life, and seeth his Brother want, how is the Loue of GOD in,*

2. Cor. 8. 8.
1. Ioh. 3. 17. 18.

in him? Therefore, let us not loue in word and tongue, but in deed and truth.

Sect. 1. Of created Loue and Hatred.

Thus much of Loue, whereunto Hatred is contrarie, the which also hath place, and some vse in this state of Innocencie, although not so great as Loue hath, because there were more good obiects then euill. This affection being contrary to Loue, is in generall an abhorring from any euill, but as it is referred to those things which attended with reason, it is a desire of euill to happen to that person which is hated, arising of some inward griefe conceiued by meanes of him.

But what vse could there bee of this affection in the state of Innocencie, or who was the obiect of it? not GOD, for hee is pleasure and good it selfe; an therefore, doth neither deserue to be abhorred, being in no respect euill;

SECT. 2. *Of created Love and Hatred.*

euill; nor yet giueth any occasion of hatred to Man by grieuing him: not the Angels, nor Man himselfe who also are good both in themselues and towards Man, and therefore there remaine the wicked Spirits only, the deuill with his Hell-hounds, on whom this affection is to be exercised. The which thing Man might lawfully doe, requiring their accursed and spightfull hatred of GOD, of his glory, Creatures, and specially of Man and his Saluation, with a vehement hatred desiring their eternall confusion; not simply, because they are sinfull and miserable; for they are in that respect rather to be pitied, but because of the nature of their sin, which being a desperate hatred of God, hath belonging vnto it the imprecation of the Church of God. Yet the deuill himselfe the Captaine of this wicked crew, is not so vehemently

hemently to be hated, as God is to be loued: because he is not so euill, as GOD is good: for God is simply, infinitely, and essentially good: but the Deuill is not infinitely euill, because he is a Creature: nor absolutely, for he hath some good in him, as is the created might and power of his nature: nor essentially, for the substance of his nature remaineth vncorrupt, as in the holy Angels. Sect. 1. *Of created loue and hatred.*

SECT. 2.

Of corrupt Loue and Hatred.

Sect. 2.

OF all the faculties of Mans Soule, none are so much stained with the corruption of sinne, as are the Affections: for as the will is more froward from good then the mind is ignorant of it, so the affections are farre more outragious then the will.

Sect. 4. Of corrupt love and hatred.

will is froward: and no marvaile, for they being of so violent a nature, as cannot without much a doe be kept in due order, by the force either of created or renewed holinesse, how great shall we thinke their disorder and sinfulnesse to bee in this corrupt state, wherein they may runne at randome as farre as they list, beeing not restrained by any Superiour power? Whereof it commeth, that as they being sanctified and set on good, doe procure a great increase of holinesse, as hath been said; so they beeing in a carnall and sinfull Man (especially where they are strong by nature) doe increase his sinfulnesse vnto the highest degree: the which as it is strong in the other faculties of the soule so in the affections it may well be compared to a mad man set on horse-backe, yea on a wilde horse, which can neither stay him,

himselfe, or, bee stayed by any other meanes, till he haue runne himselfe out of breath and life in all outrage of sinne. The sinfulnesse of the affections consisteth in this, that they are moued by contrary obiects: for those which should bee stirred vp by the euilnesse of the obiect to abhorre it, doe in that respect embrace it, and moue toward it: and contrarily, those which should be moued by the goodnesse of the obiect to embrace it, doe in that respect abhorre and auoid it, as will appeare more plainely in the particulars; as namely, in Loue and Hatred, the which affections are both common and strong in carnall men, yet not wholly and rightly disposed in them: for they doe rather loue that which they should hate, and hate that which they should loue, then loue and hate that which ought to be loued and hated.

SECT. 2. *Of corrupt loue and hatred.*

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SECT. 2. *Of corrupt loue and hatred.*

First as touching GOD on whom Man ought to set his whole loue; a carnall Man doth not know God, much lesse loue him, it beeing impossible that one should loue that which hee doth not know, as it is comly said, *Ignoti nulla cupido.* Yea if a naturall Man doe by any meanes attaine to some knowledge of God, yet he is as farre off from louing him as hee was before: and which is more, although God doe bestow neuer so many blessings and pleasures vpon him, as what hath hee that hee hath not receiued from God: yet hee cannot by them nor by any other meanes purchase his loue, so greatly is the affection of Man alienated from GOD. Yet we cannot say, that Man doth by nature hate God (for then his fall were as great as the fall of the Deuill, and the rest of the wicked Spirits, which is not to be thought)

thought) especially seeing that we know, that all men by ỳ instinct of Nature delight to haue a God, according to their own Imagination, and him they will loue and honour. Yet this may be truly sard, that it is naturall for man to increase, as in all other parts of his naturall sinfulnesse, so also and especially in the want of the loue of GOD, insomuch that although not all, yet many become haters of God, as appeareth *Rom.* 1.30. For although men, especially liuing in the Church, be restrained by the shame of the world, and the feare of punishment, from professing themselues to bee haters of God; yet in that they doe hate the Ministers and seruants of GOD, which doe zealously Preach and professe his Gospell, behauing themselues spitefully, contumeliously, and malitiously towards them, it is euident that in their hearts.

SECT. 2. *Of corrupt Loue and Hatred.*

SECT. 2. *Of corrupt loue and hatred.*

hearts they doe hate GOD himselfe. As CHRIST witnesseth, *Ioh. 7. 7. The world cannot hate you but me it hateth, because I testifie of it that the workes of it are euill.*

From this fountaine of the want of the loue of God, commeth the want of loue towards men. For if the Carnall man doe not loue GOD himselfe, surely it is not like that hee loueth man for Gods sake, and because he is created or recreated after the likenesse of God. What then doth sinfull man loue? For wee haue said that this affection hath a strong and common vse in this corrupt estate, surely he loueth himselfe (if that may be called Loue and not rather hatred, which bringeth to everlasting destruction) and all manner of worldly and fleshly pleasures: Soft apparell, and to goe brauely, sweet meats, and to fare daintily, faire

buil-

buildings for outward pompe and vaine-glory; rich coffers without any scarsitie, new pastimes and merry company, sleepe, ease, idlenesse, warmenes and whatsoeuer may please the mind, or tickle the outward senses, that is the thing which man loueth.

Sect. 2. *Of corrupt Loue and Hatred.*

But what say yee to the streames which come from this selfe loue? Doth not man in this sinfull estate loue his Parents, Children, Wife, friends and acquaintance? We answer, that hee loueth all these by the instinct of nature, and yet by the increase of his naturall corruption it doth vsually come to passe, as Experience doth teach, that most naturall men loue neither Father nor Mother, Son nor Daughter, Sister nor Brother, Wife nor Friend, Kinsman nor Neighbour, nor any other saue onely themselues. So that man maketh himselfe an Idol.

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Sect. 1. *Of corrupt loue and hatred.*

louing himselfe wholly and only as hee should doe God, and bearing no hearty affection eyther to the godly for Gods sake, or to his owne for his owne sake.

SECT. 3.

Of the renewed Holinesse of the affections, and especially of Loue and Hatred.

Sect. 3. AS the created, so much more the recreated Holinesse of man, admitteth all the kinds of Affections: by the violence whereof, as it is sometimes hindred and impaired, so vsually it is set forward and augmented: For euen as a ship holding her right course, & hauing her sayles filled with a great gale of wind, maketh a speedy, gainfull and happie voyage, howsoeuer it that she chance to meet with a rocke, or to runne vpon some sand, she is in great-

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ter danger then if she had made leſſe haſt, and borne a lower ſayle: So where the ſtrength and force of theſe affections is wanting, there is as leſſe danger in reſpect of ſudden fals, ſo leſſe ability of aſpiring to any high degree of Holineſſe, for that the graces of the holy Spirit wanting their ſayles, or being becalmed for want of wind, often lye floating vp and downe, and doe not make ſo evident or notable progreſſe in their courſe. SECT. 3. *Of renewed love and hatred.*

Of theſe renewed affections the moſt notable is called Loue, an affection, ſo often commended vnto vs, and ſo highly extolled in the Scripture, as if it contained not one part onely, but euen the whole ſubſtance of created Holineſſe: In the which reſpect it is ſaid to bee, *The fulfilling of the Law, Math.* 22.40. *Rom.* 13.8. and the one halfe of renewed Holineſſe, the Mat. 22.40. Rom. 13.8.

which

SECT. 3. *Of renewed love and hatred.*

which is vsually comprised in these two words; Faith and Loue, which is said, 1. *Cor.* 13. 13. *To be greater then Faith.*

But that wee giue neither more nor lesse to this affection then is due vnto it, this is to be held, that Holinesse whether created or recreated, doth not consist eyther in any one or in a few, but in many graces; amongst the which, Loue hath the first place assigned vnto it, yea often the denomination eyther of the whole holinesse of man, or more commonly of the holinesse of all the Practicall faculties. Not as if it were the onely grace, for there are many distinct faculties of mans Soule requited in perfect Holinesse; or yet as if it were the chiefe Grace, for Faith hath the first place, although in Nature it bee not so excellent as Loue, which is an heroicall grace, being the foundation,

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and as it were the ſubiect and ground worke not ongly of Loue; but alſo, of all other Graces, and of all Holineſſe whether created or renewed. SECT. 3. Of renewed loue and hatred.

Why then is Loue more ſpoken of, and inculcated in the Scripture then Faith or any other grace? Wee anſwer, that the Spirit of GOD, hauing continually in inditing the Scripture, reſpect to the capacitie of men, propoundeth and commendeth vnto them Holines, not ſo much in groſſe and in generall, as in ſome particulars, which are more eaſily, ſurely and certainly conceiued then the generall: In the which reſpect, Loue is preferred before Faith, as being more euident, apparant and ſenſible; and therefore, a more ſure and infallible marke and note of generall Holineſſe.

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SECT. 3. *Of renewed loue and hatred.*

The great appearance of Loue ariseth of these two causes. First, because, whereas Faith hath relation to GOD onely, Loue extendeth it selfe both to God and men. Secondly, where as Faith lyeth hidden in the heart and minde, Loue is outward, practicall; and therefore more apparant and sensible. Againe Loue is preferred before all other practicall graces, because holinesse consisteth as partly in duties to be performed in respect of our selues, so chiefly in duties to be performed to others; namely, to God and to men: the which a man cannot performe as he ought, vnlesse he beare a loue and a hearty desire of the good both of GOD and of Man.

Thus much of Loue in generall. The particulars of it are these. First, the Regenerate man loueth God aboue all the things in the world, desiring his good

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in the aduancement of his Glory much more then his owne Saluation. From the which fountaine of the Loue of God, springeth the Loue of all men; but especially of the godly, who are renewed according to the Image of God in holinesse and iustice, *Psal.* 16.3. *All my delight is in the holy ones which are here on earth, and chiefly in those which excell in vertue.* This loue of the Saints, is an infallible signe of true Regeneration and of the true loue of GOD; namely, when as a man loueth an other, hartily and vehemently, euen as it were his owne naturall sonne or brother, for this cause onely (hee being otherwise a stranger vnto him) for that he seeth in him manifest signes and arguments of true and vnfained godlinesse, 1. *Iohn.* 3.14. *We know that we are translated from death to life, because wee loue the brethren.*

SECT. 5. *Of renewed loue and hatred.*

And

SECT. 3. Of renewed love and hatred. Joh. 13. 35.

And Joh. 13. 35. *By this shall all Men know that yee are my Disciples, if yee loue one another.*

Now wee come to the other Fountaine of Loue; namely, Selfe-loue, the which also hath place in the Regenerate, although in another manner then in carnall Men. For they loue themselues; yet so, as that they loue God more by infinite degrees, and their brethren as themselues. Againe, They doe not shew or vse this Selfe-loue in prouiding earthly and sensuall pleasures for their Bodies, but in procuring the eternall Saluation of their Soules; and yet they doe and ought to loue themselues more then they doe any other; yea, to bee more carefull for the good estate of their owne Bodies and Soules, then of the Bodies and Soules of their Brethren. Yet this

must

must bee vnderstood in equall comparison: for a Faithfull Man ought not to loue his owne Body, and to desire the safetie thereof, more then the Eternall Saluation of his Brother: the which ought to bee procured; yea, with the losse of our owne temporall liues. *Iohn. 3. 16. As Christ laid downe his life for vs, so we ought to lay downe our liues for our Brethren.* Yet a man need not deprive himselfe of life for the safetie of the temporall life of his Brother being a priuate Man, nor of eternall life for the procuring of his eternall Saluation.

Sect. 3. *Of renewed loue and hatred.*

Iohn. 3. 16.

If any Man doe heere obiect the examples of *Moses* & *Paul*, of whom the one desired to haue his name blotted out of the booke of Life: and the other to be accursed from Christ for the good of the Iewes. Wee answer, that the Iewes were then to be considered, not simply as

SECT. 2. *Of renewed love and hatred.*

but as the whole visible Church of God, the confusion whereof could not but be a great hinderance to Gods glory, the which ought to be procured, euen with the eternall confusion of our owne soules, if the case doe so require. For so *Moses* alledgeth that if God did destroy his owne people, the Egyptians who were spightfull enemies to God and his worship, would laugh at their destruction and blaspheme GOD himselfe. And so wee cannot doubt, but that the glory of God shall bee wonderfully enlarged by the conuersion of the Iewes, and therefore it may be more desired then our owne saluation.

From this fountaine of selfe-loue, flow the aforesaid streames of speciall loue, whereby the Faithfull Man is affected more to those who do any way come neare himselfe, then to those who

who are estranged from him. This partiall loue is good and lawfull, for why should not not Man encline and cleaue more to those whom God hath joyned more nearely vnto him? Hence commeth the speciall loue due to Parents, which cannot be wanting but in him who is notoriously vnnaturall, vnthankfull, and vnholy. For if a Man loue the houses and places wherein hee hath beene and liued sometime, shall hee not much more loue his Parents from whose bodies hee came. Secondly of the loue of Children, with the loue of whom he that is not touched & enflamed may be accounted lesse affectionated then God himselfe, & more senceles then are the brute beasts. An example of this fatherly affection we haue in *Iacob*, of whom it is said, that he did loue his Sonne *Beniamin* so dearely, that his soule was so

SECT. 3. *Of renewed loue and hatred.*

SECT. 3. Of renewed love and hatred.

eyed to the Soule of *Benjamin*, that he could not live but would incontinently dye for sorrow, if so be he were taken from him, Gen. 44. 30. This fatherly affection is so strong by nature, that if it be not well looked vnto, it will as a great riuer or streame rise aboue the bankes and due limits of it, and carrie a godly man beyond all due regard either of reason or of religion, as appeareth plainly in that noble Man of God, king *David*, of whom it is said, *That he did cocker his sonne Adonia, and could not find in his hart to grieue him, no not with a sharpe word.* And we know how hee loued his vngracious sonne *Absalon*, being more sorrowfull for his death who for his monstrous vnnaturalnesse was not worthy to liue on the earth, then he was glad for the victory which he himselfe had gotten, and for his owne safetie. And therefore is

Gen. 44. 30

1. King. 1. 6

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did so bitterly lament his death saying: *O Absalon, Absalon, O my sonne Absalon, would to God I had dyed for thee.* SECT. 3. *Of renewed loue and hatred.*

Thirdly, from this Fountaine commeth the speciall loue of those, who are tyed with the Faithfull Man in any outward bond, as in mariage or speciall friendship: for the first, to the mutuall loue which ought to be betwixt the husband and the wife, the Scripture doth often exhort by arguments drawne from the institution of GOD, who hath made them one person and one flesh. Thus *Ephes. 5:29. No man euer hated his own flesh, but doth nourish and cherish it.* And therefore a Man ought to loue his wife, euen as his owne body, and as Christ hath lou'd his Church: Yea there is great reason and necessity of a great measure of mutuall loue betwixt Man and wife. For seeing they do forsake their fathers Ephes. 5.29.

SECT. 3. *Of renewed loue and hatred.*

Mothers and kindred, not dwelling any longer with them, but betaking themselues to their owne house, and so each other as to a perpetuall companion and partner in good and euill, in ioy and misery, how should not their loue bee exceeding great?

The second outward bond of loue is friendship, whereby we do not meane any common good will and acquaintance, but a speciall contract of perpetuall loue: such an one as was betwixt *Ionathan* and *Dauid*, 1.Sam.18.1 whereof it is said, 1. *Sam.* 18.1. *That the soule of Ionathan was ioyned to the soule of Dauid.* And *Dauid* himselfe who had best experience of it, witnesseth the greatnesse of *Ionathans* loue, 2.Sam.1.26 2. *Sam.* 1. 26. Saying, *How am I grieued for thee my Brother Ionathan, thou wast very pleasant vnto me, thy loue to me was wonderfull passing the loue of*

of women. Lastly, from this fountaine of self-loue, commeth the loue of kinsfolkes, alliance, acquaintance, companions, neighbors, and of all whom God hath ioyned more nearly to vs, then hee hath done others.

CHAP. VII.

SECT. I.

Of Ioy, Sorrow, and Pitie in the State of Innocencie.

Sect. 1.

BEside the aforesaid affections of Loue and Hatred, there were many other created in Man; amamely, to let the rest passe, Ioy, and Sorrow, which is contrary to it. The first is, a delight or pleasure conceiued by the present enioying of some good thing, whereby a Man

SECT. 1. *Of ioy, sorrow, and pitty in the state of innocency.*

is moued to seeke and embrace the said good, as sorrow is the abhorring of some present euill as being bitter and vnpleasant. Both these affections had place and vse in this first estate, yet not equally: for a great part of happinesse consisteth in ioy; yea, happinesse may be said to be nothing else but the ioyfull fruition of good and pleasant things, whereas sorrow is contrary to happinesse, how great cause and continuall vse of ioy Map had in his innocencie, we may easily gather by those infinite blessings wherewith hee was euen compassed about, liuing not onely free from all troubles, crosses, afflictions, dangers, wants, incumbrances, and whatsoeuer thing may any way grieue, or hurt him, but also in abundance and superfluitie of all pleasures belonging both to his Body and Soule, in perfect strength and

health in wealth, peace and liberty, in honour and glory, and which is all in all, and in truth the Fountaine of all true joy in the fauor & loue of God.

SECT. I. Of Ioy sorrow and pitty, in the state of Innocency.

The holinesse of this affection consisteth in this, that it bee correspondent, and proportionable to the goodnes and excellencie of the obiect, and that the ioy which Man conceiueth by the fruition of any thing bee greater or lesse, as the thing it selfe is more or lesse excellent, a greater or a lesse good, & therefore Man was chiefly to delight himselfe and to reioyce in God who is the chiefe and first; yea, the onely infinit good; in the fruition of the presence and fauor of God, in seruing and praising God, and in meditating on the Creatures, workes, wisedome, power, mercy and goodnes of God. Secondly as GOD hath put into euery one of his Creatures, a finite

SECT. 1. Of ioy, sorrow, and pitty in the state of Innocency.

and proper goodnes; so it was lawfull for Man to be affected accordingly, with the pleasure flowing from the said thing. For example, God created for the vse of Man great varietie of trees bearing sweet and pleasant fruit, all which Man might lawfully vse with ioy and pleasure. Yea this ioyfull vse of the Creatures was not onely permitted to Man, but also commanded by God: for so wee read, *Deut. 26. 11. Thou shalt bowe thy selfe, before the LORD thy GOD, and thou shalt reioyce before him in all the good things which he hath given vnto thee, thou and thy whole familie.* For why? Hee that reioyceth aright in the fruition of the Creatures, reioyceth in GOD, the maker and giuer of them, and by them is stirred vp to a greater Alacritie in seruing and praising GOD.

Deu. 26. 11

Now as touching Sorrow, it had

had also place in the pure nature of Man which was subiect to this passion, howsoeuer hee being in perfect felicitie, had not any great vse of it, yet we may suppose some causes of Sorrow euen in this happy estate, both in Man himselfe, who might be moderately grieued for the want of some particular good, and in some other respects, as also in other Creatures for the miserable estate of the wicked Angels hauing beene so glorious, and happie, especially the dishonour which they did many wayes procure to the name of GOD, could not but worke Sorrow in the heart of Man. So that the sorrow of Man in this first state, beeing rather in regard of others then of himselfe, ought to be called Pity rather then Sorrow. The nobleness of this affection consisteth in this, that it be in greatnes correspondent to the greatnesse

SECT. 1. *Of ioy, sorrow, and pitty in the state of innocency.*

Sect. 2. Of corrupt joy and sorrow.

nes of the euill, diligently weyed with the seuerall circumstances of it, and also moderated and qualified with contentation in respect of the will of GOD, by the which the said euill came to passe.

SECT. 2.
Of corrupt Ioy and Sorrow.

Sect. 2.

THese affections, Ioy and Sorrow, doe remaine in the corrupt state of man; yet after a farre diuerse maner: for whereas before the ioy of man was chiefly in God and in spirituall things, now it is wholly in carnall, sensuall and earthly pleasures: before man neuer thought himselfe well but when he was praising and serning God, and meditating on his loue and the manifold blessings receiued from him, now neuer thinketh on God: and if he by

SECT. 3. Of Horror, Joy and Sorrow.

some outward meanes, as the lawes of men, or the auoiding of the shame of the world, be drawen to some spirituall exercise, as is the hearing of the word, prayer, or any other, he taketh no manner of pleasure in it: Yea it is irksome and tedious vnto him, his minde and affections being set vponworldly pleasures; as namely, in the abundance, varietie, goodnesse and sweetness of meats and drinkes, in sleepe and idlenesse, in carnall and filthy lusts, in pastime and merrie company, in gorgious apparten, statelie buildings, large reuenewes, in health, strength, riches, honors, preferment, in children, friends and prophane knowledge, or in some other of the same kind. Not as if there might not a lawfull pleasure be taken in corporal & outward blessings, as hath bin declared, but Man passing by God & giuer of all these blessings

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SECT. 2. Of corrupt ioy and sorrow.

placeth his whole ioy and felicitie in the fruition of them, and so maketh them his Gods. As the Apostle doth plainely vouchsafe, that the couetous Man is an Idolator. He is not stirred up by the sweetnes which he feeleth in the vse of the creatures to reioyce and delight himselfe in God the giuer of them, but is by them more alienated from God, and being euen drunke with sensualtie, forgetteth and contemneth God, much more in prosperitie then in aduersitie; and therefore God doth so often forewarne the people of Israel of forgetting him, when as they come into that pleasant Land flowing with milke and hony whither they went.

Hence it commeth, that the ioy of a carnall Man is vnconstant, vncertaine & momentany, euen as is the matter of his ioy. For as no wordly thing is constant, so the ioy which ariseth of

worldly

worldly things must needs bee vnconstant. Yea while it doth continue it is not pure and sincere Ioy, but mingled with much sorrow and vexation of minde, it being impossible that any man should haue such perfect Joy in this world in respect of worldly blessings, as is voyd of all manner of crosses and griefe. And therefore *Salomon* saith, *Prou. 14. 13. That the heart of the wicked man is heauy even while hee laugheth, and that sorrow is the end of his Ioy.* Thus we see the sinfulnesse of Mans joy in this corrupt estate.

Sect. 2. *Of corrupt Ioy and sorrow.*

Pro. 14. 13.

Likewise, his Sorrow is not such as is ought to be: He is indeed often grieued, but not for the want of the fauour, presence and grace of GOD, not for his sinnes by the which hee doth displease and dishonour God, not for the miserable estate of his Soule, rotting in Ignorance, Atheisme and Infidelity.

These

Sect. 2. Of corrupt Joy and Sorrow.

These things neuer trouble him, but if hee be in any worldly misery, if in Pouertie, Sicknesse, danger, Prison, in the displeasure of any great and mighty man, then hee is ouerwhelmed, and euen stricken dead with Sorrow. As for the miseries wherein hee seeth other men to be, the Scripture doth often teach vs, and daily experience doth testifie the same, that a Carnall man is Cruell, Mercilesse, voyd of all Pitie and Compassion.

Pro. 14. 13.

SECT. 3.

Of holy Joy and Sorrow.

Sect. 3.

IT now remaineth, that wee declare the Holinesse of these affections in the state of Regeneration, wherein both Joy and Sorrow haue so great and continuall vse, as that they may seem to striue for the prehe-minence: whether of them

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should beare the greater sway in the Faithfull.

SECT. 2. Of holy Ioy and Sorrow.

Renewed Ioy, ariseth of the inward sense and feeling of the Loue and Mercy of GOD in CHRIST, whereby a Faithfull man knowing assuredly that he hath attained remission of all his sinnes, safetie and freedome from the anger and iudgements of GOD, eternall happinesse with all Spirituall and Temporall blessings tending thereunto, is (and that not without good cause) repleanished in his Soule with an exceeding and vnspeakable Ioy in regard of this his happie state: the greatnesse whereof no man eyther knoweth or can expresse, but he in whom it hath pleased God to worke it by his holy Spirit. Yea if we shall compare this renewed Ioy with the Ioy which man had in his first state we shall see that a Faithfull haue both greater cause of reioycing, and

Sect. 2. Of holy Ioy and sorrow.

and greater ioy then man had in his perfect Happinesse; in that he hath not onely attained to a more perfect, absolute, and certaine happinesse, but also hath escaped the contrary misserie, euen the eternall wrath of God, due vnto him for his sinnes, whereof Man had no taste in his first estate. This Ioy differeth from the Ioy of the Carnall man in many respects: the one reioyceth in God, the other in the Creatures: the one in temporall vaine and momentane; the other in Spirituall, heauenly, and eternall things, the one in the good estate of his Body, the other in the good estate of his Soule: The one sheweth his Ioy in the vse of carnall pleasures: the other, in Spirituall exercises Ephes. 5. 18. *Be not drunke with wine, wherein is excesse, but be ye filled with the Spirit, speaking to your selues in Psalmes and Spirituall songs,*

Ephes. 5. 18

making

making melody to the Lord in your hearts. And lastly, the one is continuall and constant abiding, yea flourishing so much the more in the midst of the greatest afflictions, *Rom. 5. 3.* *Act. 16. 15.* The other is short and vncertaine, being cleane dashed with the least crosse that doth happen. SECT. 3. *Of holy Ioy and sorrow.* Rom 5.3. Act. 16.15.

This renewed Ioy, although it be so exceeding great as hath beene said, yet it is mixed and indeed tempered with much sorrow. So it hath pleased God in great wisedome and mercy to giue to his Children in this life, not the absolute perfection of that Ioy & Happines which he hath prepared for them: but rather to temper the exceeding sweetnesse of it with sorrow and afflictions, that so the bitternesse of the one, might make the other the more welcome & acceptable vnto them.

The causes of this sorrow are diuers,

SECT. 3. Of holy Ioy and sorrow.

diuers; some in the Faithfull themselues, some in others: in themselues first and chiefly, their sinnes whereby they doe displease and dishonour God, who hath shewed himselfe to them so gratious, bountifull and mercifull. Secondly, the manifold temptations, crosses and afflictions which doe daily befall them: these howsoeuer by the gracious assistance of Gods Spirit, they doe often increase this Spirituall Ioy, yet being bitter and oftentimes intollerable to flesh and blood, they doe preuaile against this Spirituall ioy, by reason of the infirmitie of the flesh; and although they cannot cleane extinguish it, yet they coole and deminish it; yea and so driue it into a corner, as that it doth not any way appeare. Yea euen the ordinary misery and vanity of this life, being compared with the happi-

happinesse of the life to come, doth worke in the faithfull sorrow, sighes, and grones, as we read. Rom. 8. 13.

Sect. 3. Of holy sorrow and sorrow. Rom 8. 13.

Beside this matter of sorrow which they haue in themselues, they are continually sore grieued, and euen tormented in themselues, whē as they behold the vaine and wretched estate of the Creatures, being moued to pitie, euen by the miseries of the bruit beastes, the horrible sinnes which abound euery where, and the generall Atheisme which raigneth in the world, to the great dishonour of the name of God. And much more when as they consider the calamities, miseries, abuses, corruptions and defections of the Churches, professing the name of Christ. These things doe, and that iustly worke continuall griefe in the hearts of the Godly, yet this griefe

SECT. 3. *Of holy Joy and sorrow.*

is moderated with patience and contentation in the will of GOD, and so it becommeths godly sorrow, which doth not bring them to desperation and death as Carnall sorrow doth; but is at length the cause of greater Joy. And thus omitting for brevities sake the rest of the Affections, which have not so common and notable vse in the life of Man, wee conclude this Second part of mans Holinesse;

to wit,

his Conformitie to GOD.

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OF

OF THE THREE-FOLD STATE OF MAN.

The 3. Part of this Treatise.

Of the Changes happening in the three Estates, or of the degrees of Holinesse and Sinfulnesse.

CHAP. I.

Of the Changes happening in the the three Estates of Man in generall.

THe mutabilitie of the CREATVRE (whereby the Identitie of GOD is illustrated) appeareth not onely in the generall diversities of Mans state, which

Chap. 1.

Of the changes happning in the three estates of Man.

which sometimes is innocent and happie, other times sinfull and miserable, and againe becommeth holy here on earth and glorious in heauen: but also in the particular changes happning in his seuerall states, whereof none can make him so immutable as that hee may say truely of himselfe, I am that I was, and will be that I am and no otherwise. As touching his created holinesse, it could not bee either so firme and stedfast, but that it might be in some sort diminished, or so absolutely perfect, but that it ought daily to bee encreased. But this vncertainty and mutabilitie appeareth farre more plainely in this other estates, the one of Naturall sinfulnesse, the other of Renewed holinesse, of both which there are in a manner, as many degrees as there are carnall and regenerate men in the

the world. For although the corruption of sinne, haue already so possessed all the parts and faculties of body and soule, and bee as deeply imprinted into the soule of man, as the spottes are in the skinne of a Leopard; and therefore, may seeme not to admit any encrease by reason of the greatnesse or any decreak by reason of the naturalnesse of it; yet both these changes may be seene, the one vsuall in most vnregenerate men, who doe daily plunge themselues deeper and deeper into the pit of sinne, adding one sinne to another, and thirst to drunkennes, as the Scripture speaketh; the other in diuers both within & without the Church. Likewise, in Regeneration the faithfull man neuer standeth at one stay, but doth alwaies grow either vpward or downward in goodnesse. For as vsually he encreaseth his spirituall strength, changing his

c) The change happening in the three estates of man.

Of the changes happening in the three estates of man.

his Christian infancie with a ripe and constant age, and adding grace to grace till hee become a perfect man in Christ: so sometimes he decreaseth in Holinesse, as wee doe see the bodies of men doe in old Age, and so as it were returning the same way he came, falleth from one time after another, and so decreaseth in Holines, although not totally and finally, yet gradoesly and fearefully. Thus the Spirituall state of man changing it selfe from lesse to more and from more to lesse, from good to euill and from euill to good; yea, from good to better and from euill to worse, is as variable as the Moone, which continually decreasing or increasing in light, appeareth every night in a new forme.

These Changes, Differences and degrees, are necessary to be knowne of all Christians, that so they may bee either sought after

after or annoyded, as they are either good or euill. And therfore we are herb to declare ye degrees both of the Holinesse and also of the Sinfulnesse of Man: not the Conuersion of one estate into another, the which is the argument of the two former parts of this Treatise; but the proper Changes of each state. As first, *How Adam continuing in the state of Innocencie, might eyther haue decreased or increased in Holinesse.* Secondly, *How a Carnall man abiding in his naturall Sinfulnesse may bee more or lesse sinfull.* And lastly, *How a Regenerate man may decrease or increase in Spirituall graces.*

Of the Changes happing in the three estates of Man.

Of these in order, if first wee put the reader in minde, that these Changes are made from that measure of Created holinesse, of Sinfulnesse, and of Renewed holinesse, which hath been declared in the two former parts of this Booke:

Of the Changes happening in the three estates of Man.

wherein although sometimes for illustration a higher degree both of holinesse and of sinne be mentioned, yet we have indeauoured to set downe that mediocritie, as it may be called, of holinesse both Created and Renewed, which is to be seene ordinarily and vsuall in men, in the state of Innocencie and of Regeneration: and likewise, that measure of sinne which is naturall to all men, and may be seene in manie vnregenerate men: not in all, because in some it is diminished; not in most, because vsually it is increased, as afterward will appeare.

CHAP. II.

Of the Changes of created Holinesse.

Chap. 2.

IT may be doubted, how Man liuing and continuing in his Innocent and happie estate, could

could decrease in Holinesse, especially seeing that (as hath beene said in the first part, *Chapter, 3. Section, 2.*) all the parts of his Holines were so tyed and linked together, that hee could not loose any particular grace without loosing all, nor commit the least sinne in the state of Innocencie; because by committing sinne, and in the very act, and moment of committing it, hee should fall from his Innocencie into a sinfull state.

Of the changes of created Holinesse.

Wee answer, that although all this bee true, yet there must a difference bee put betwixt the want of a grace and the small measure of it, and so betwixt the comitting of sinne, and the decreasing in Holinesse, which may bee without sinne: and that in this state, if so bee it bee with these conditions: First, that this decrease bee put so great as that

Of the Changes of crowned Holiness.

any grace or part of Holines be wholly wanting: for thereof sinne would necessarily follow. Secondly, that it be not continuall or finall, but onely for some short space of time. In this manner wee may well thinke, that particular graces, as Faith, Love, Temperance, might be in man in the state of Innocencie, sometimes in great and sometimes in small measure. For as hee did carry about with himselfe the infirmity of humaine nature consisting of flesh and bloud, and was outwardly subiect to the temptations of Sathan, so wee cannot doubt but that by these meanes his Faith, and withall, all the other parts of Holines, might receiue some wound, although not be cleare ouercome, and mingled with doubting and wauering, although not wholly turned into it. Likewise, the loue of GOD and of his glory, might be tha-

ted for some space of time by force of temptation, & he made lesse zealous of Gods glory, and lesse chearfull in seruing him, yea dull and lumpish and without his wonted alacritie. The truth hereof appeareth in the example of Christ, whose humaine nature although it were indued with farre more firme and plentifull Holines, then was man in his Innocencie, yet in that it was a humaine; that is, a created and weake Nature, it could not be freed from this mutabilitie, whereunto all creatures are subiect, Whereof it came, that the vnspeakable force of his last agony, wherein he felt the infinite anger of God due to the sin of Mankind, did giue his faith a great blow, yea it made an euident decrease of it for a short time: Insomuch, that hee burst forth into these wordes; *My God, my God, why hast thou forsaken mee.*

Of the changes of created Holinesse.

Of the changes of created Holinesse.

Where wee are not to thinke that his Faith did faile, which appeareth plainely in those words, *My God, my God.* But as the valiant champion receiuing a mighty blow is made to reele and stagger by the force of it; so was the Faith of CHRIST shaken by this temptation, as is a strong house by a great blast of wind, yet without danger of being ouerturned: now to proceed.

As mans Holinesse might haue beene diminished in regard of the measure of particular Graces; So it might also haue beene encreased in the same respect; not that wee suppose it to haue beene imperfect, but for that, that which is already perfect, may become more perfect. As namely, that wee may make instance in some particular, the knowledge wherewith man was indued in his Innocencie was exceo-

exceeding great as hath beene shewed, yet no man can doubt, but that the same would in processe of time haue been continually increased; as God did reueale himselfe, his Word, counsels and actions, daily more and more. This increase of holinesse in the vnderstanding all the other faculties doe follow: for the more that man knoweth God, the more he trusteth, loueth, feareth, obeyeth, worshippeth and honoureth him: the oftner that man were deliuered from danger by the goodnesse and power of God, the greater would be his affiance in God: the more blessings that he doth receiue, the greater is his thankfulnesse. So that the life both of man and of the Angels in their Innocencie being a continuall exercise of holinesse, cannot but haue a continuall increase of it. Nea wee may well thinke, that both many of the Angels and

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all Mankind were so easily drawne from God and brought to a fearefull ruine, because they were trapped to this Apostasie in the beginning of their lives, immediatly after their Creation, before they could increase and confirme their Holines by observation & holy experience. By the which meanes we are to thinke, that even the holy Angels themselues, which doe continually behold the face of God in heauen, haue since their first Creation continually increased their Holines, and so are a great deale further from falling and sinning against God, then they were in the beginning, being vpheld in all temptations, suggestions by their owne thoughts, or by the wicked Angels, although by the supernaturall grace of GOD, yet not without the meanes of this naturall increase of their created Holiness.

Againe,

Of the Changes of created Holinesse.

Againe, this increase of Holines hath place, as in particular men, so also generally in the ages of this Innocent state: For as in this Sinfull estate wherein wee liue, the later Ages are more sinfull then the former; because, they partake the sinnes of all the former ages: So if the state of Innocencie had continued, the later ages beeing taught by the first, would haue exceeded them in knowledge and in all other parts of Holines. Lastly, this is to be noted, that we doe not heere speake of that increase of Holines which was in the childhood of Man in his Innocencie, during which time hee did grow both in stature of Body, and in holinesse of Soule, as it is said that Christ did in his Innocencie and Infancie, *Luk.* 2. 25. But of the progresse in Holines, after that hee was come to ripenesse of age, and the ordinary state,

Luk. 2. 25.

state, measure and degree of Holinesse; to wit, that wherein *Adam* the first and the last man, of this Innocent generation was created.

CHAP. III.

Of the natural decrease of Sinfulnesse.

Chap. 3. IN the next place, wee are to consider the Changes which happen in the sinfull state of Man, the which being the work of all States ought not in constancie to excell all other. First, of the decrease, then of the increase of sinne. By the decrease of sinne, we meane the increase of the reliques of GODS Image, and so consequently the decrease of the corruption of Sinne which is contrary thereunto; as namely, when as the light and knowledge remaining in the mind

minde of man after that fall is by any means increased, and so the contrary blindnesse and ignorance in part expelled. This decrease may happen in all the parts of mans sinfulnesse, for by it the dulnesse and ignorance of the Minde, the peruersenesse of the Will and affections, the wickednesse of Life in outward actions may be diminished.

Of the naturall decrease of sinfulnesse.

For the better vnderstanding of this point, it is needfull that wee set downe what is the naturall state and degree of sinfulnes, the which is sometimes diminished, and sometimes augmented in men, that by the mediocritie the extreames may be knowne. It is hard to giue any teall example of it, because the nature of man being in continuall motion, is alwayes either vnder or aboue, this state of sinfulnes, yet it may be described after this manner.

Sup-

of the naturall decrease of sinfulnesse.

Suppose a man of eight yeares old of a soft and simple disposition, the wch is to be found in men whose bodies are of some cold complexion (for hot and fiery natures have strong, quicke, vehement & vnconstant motions, able to change themselues without any outward meanes; and therefore doe alwayes run into the one or the other extreame) having lived in some solitary place not acquainted with the fashions, corruptions and sinnes of the world, not having given himselfe eyther to outward all meditation, or been instructed by others in the knowledge of religion: looke what measure of sinfulnes is in this man, the same or thereabout is the naturall sinfulnes which all men take from *Adam*, and bring with them out of their Mothers wombes into the world. Again, suppose or rather behold with your eyes (for the liuing examples

ples of the encrease of sinne are infinite) one brought vp in company of lewd and wicked men, and indued with Wit, Beauty, strength of nature, riches, honour, and all manner of worldly things, such a one may become a vertuous and holy Man, but vsually he is so in euery respect that a Man may see plainely in him a patterne of the encrease of naturall sinfulnesse. Lastly, spie out one of a gentle nature and ingenuous countenance, vertuously brought vp from his first Infancie, hauing neuer vsed any euill company but being continually giuen of himselfe to get learning and all manner of knowledge, yea carefully inured by his Parents, Tutors, and Teachers to the daily practise and exercise of whatsoeuer thing is honest, good, right, and any way commendable; and lastly, wild hath no true touch

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Of the natu-rall decrease of sinfulnesse.

of Religion, and is indued with a competent portion and mea-sure of the guifts of nature, and of fortune (as they are igno-rantly termed) this Man al-though he may by the perma-nes of his corrupt nature tread all these things vnder his feet, and become very vitious, yet v-sually he may be an example of the decrease of natural sinfulnes.

These three men are all car-nall & sinfull, yet there is great difference among them, the which that it may the more plainely appeare, we will com-pare them and their diuers de-grees of sinfulnes together. The first is the right naturall Man. The second is on his left hand hauing augmented his sinful-nesse, the third on his right hand hauing diminished it. The first is, the gether ignorant of the true God, and of his wor-ship, yet he thinketh that there is a God in Heauen, and

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doth worship his GOD very diligently one way or other after his fashion. The second is fully resolved in his mind by arguments invented by himselfe, and suggested by the diuell and other Atheists like to himselfe, that there is no God, and therefore that it is but folly to worship any. The third Man is perswaded by many reasons that there is a God, yea, he knoweth the true God, and performeth some part of his true worship. The first knoweth not what to thinke of God, or to what thing to resemble him, yet he thinketh him to be powerfull, mighty and bountifull, ascribing all his mishaps and his good lucke to his false God. The second giueth all to blind Fortune, wise Councell, and hardie Aduentures; yea, he defieth God in his heart, thinking that to trust in him is the next way to all mishap.

Of the nature, roll decrease of sinfulnesse

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Of the naturall decrease of sinfulnesse.

The third knoweth and acknowledgeth, that all things both good and evill come from that onely true God, who is every way infinite and incomprehensible, & yet knoweth not God in Christ as he ought to do.

Likewise, for the sinfulnesse of the Will, the meere naturall Man cannot chuse and incline himselfe to any God, religion or worship which is not sensible, and therefore he cannot chuse the true God, and true holines, the which are Spirituall and contrary to sence, no not if they were propounded to his will, either by his owne mind, or by some other, but chuseth for his part, eating, drinking, sleeping, ease, pastime, pleasure, and voluptuousnesse. The second Man who is supernaturall in sinfulnesse, detesteth and abhorreth the name of God, and of any thing that is not but the third may have an inclination to good.

good. Lastly, the first Man doth not in his life commit horrible sinnes, such as are Murther, Incest, Adulterie, robberie, or periurie, being restrained euen by his owne Conscience, condemning these hainous sins: and although he beare no loue to any but to himselfe and to his owne, yet hee meaneth harme to no Man. As for the second hee abstaineth from no sinne, though neuer so hainous, whereunto he is entised by any means. Where as the third Man leadeth a life without all spot, shew or suspition of any such matter; yea, he is good to euery one as occasion is offered, being farre from hurting any. So that to be short, the first man may be called a bruit Beast which is giuen to all sensualitie, yet without eyther knowldge or practise of good or euill. The second, a Diuell incarnate; the third, a carnall and sinfull Saint.

Of the naturall decrease of sinfulnesse.

Thus

Of the natu-rall decrease of sinfulnesse.

Thus we see both by the naturall state of sinne, as also by the increase of it, what is the decrease of it. Whereof we are to thinke and hold; first, that although it may bee generall in any, or in all the parts of Mans sinfulnesse, yet it cannot be totall in any one, much lesse in all; for no part of it can bee wholly diminished in an vnregenerate Man. Secondly, this decrease doth take away the corruption of sinne more then it doth put the contrary grace in the room of it: being in Schoole tearmes rather priuatiue then positiue. And therefore the carnall Man in this decrease of sinfulnesse doth not so much know, approue embrace and follow the true God and his worship, as he knoweth all false Gods to bee no Gods, condemning and detesting all Idolatry. And so in life although hee can refraine himselfe from doing evil,

yet

yet he is not able to performe the contrary Christian duties. For the light of nature beeing increased by such meanes as a naturall man may vse, will teach and may enable him to abstaine from grosse sinnes. But the true knowledge and practise of good commeth only from the worke of Gods spirit, whereof it commeth that this decrease of sinfulnesse is not to bee counted true holinesse, neither any part of it, and so it is not effectuall to Saluation.

Of the naturall decrease of sinfulnesse.

Thus much in generall of the decrease of sinfulnesse, now wee come to the seuerall kindes of it, the which are two in number, Naturall and Supernaturall. The first kind (whereof the third of the aforesaid carnal men may be a shadow) we call naturall: not that it is a naturall thing for a Man to decrease in sinfulnesse in the which hee groweth

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Of the naturall decrease of sinfulnesse.

as naturally as the smoake goeth vpward; and therefore, it is a violent motion contrarie to his naturall inclination, but because it may bee attained by a naturall man, in whom there is neither true regeneration, nor any shadow of it, and that by naturall meanes without the worke of the holy Spirit; and therefore, it may bee seene not only in carnall men liuing in the Church, but also (and that more plainly) in many Heathen and professed Infidels, who neuer heard tell of the true Religion and worship of God, of whom many as it were laying violent hands on themselues, and their naturall dispositions inclined to all vice and sinfulnesse, haue gotten the habite; that is, the constant and permanent disposition of morall vertues; as namely, of Iustice, Temperance, Sobrietie and chastitie, in so much that they haue not onely left

life

life pure from the spottes of grosse sinnes, but also haue after a sort changed their wils, mindes and affections from an euill and vitious, to a good and vertuous disposition. This the Apostle witnesseth, *Rom.* 2. 19. *The Gentiles hauing not the written Law of God, do by nature*; that is, without spirituall grace, *the things contained in the Law, and so are a Law vnto themselues.* Of this decrease we haue many and manifold examples euen some of all sorts of men, but especially it appeareth in those who in old times professed themselues Philosophers; that is, seekers and praisers of wisedome and vertue; as namely, *Socrates*, *Plato*, with many others, as *Aristides*, *Cato*, *Seneca*, whose vertues wee cannot thinke to haue beene meere hypocrisie, is beeing well knowne that they were so affected inwardly in their mindes, as they professed

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Rom. 2. 19.

Of the naturall decrease of sinfulnesse.

fessed outwardly in their liues. Yet wee confesse that this decrease of sinfulnesse is not alike in all: for in some it is inward and true, as hath beene said, but in others, yea most commonly it is only in outward life. For many do leade an honest and irreprouable life, beeing vitiously disposed in their mindes, some for feare of ciuill punishment, or of publike shame, others for vaine glories sake, as did the Pharisies. Againe, this decrease is more generall in some who abstaine from many kindes of vices, then it is in others, who are faulty in many respects. And lastly, this decrease is more firme and permanent in some continuing the whole time of their life: but in others it hath place in their young yeares by force of good education, but is afterwards almost forgotten and neglected. In the

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Heathen it is more in regard of the duties of the second Table, the which are more easily knowne then are the duties belonging to the worship of God. But in hypocriticall Christians, the outward decrease of sinfulnesse is greater in the duties of the first Table. For they will be very deuout, and diligent in the outward seruice of God, and yet liue very wickedly in regard of their Brethren.

Of the naturall decrease of sinfulnesse.

These and many other degrees and difference of this naturall decrease, may easily be obserued in many both within and without the Church, and also in all hystories whether diuine or humaine, but are too many to bee handled in this short Treatise.

CHAP. IIII.

CHAP. IIII.

Of the Supernaturall decrease of Sinfulnesse.

As the increase of light doth make a decrease of darkenesse, it being impossible that two things of contrary natures should bee together in one subiect, the one not expelling the other, either wholly or in part: so the Spirituall graces of God (which are the matter of Mans holinesse) bestowed on vnregenerate men, doe worke in in them a decrease of sinfulnes, making them lesse sinfull then otherwise they would bee, and then vtterly vnregenerate men are. This decrease we call Supernaturall; because, it cannot be attained vnto by naturall meanes of diminishing sinne, mentioned in the former chapter, and therefore it is not to be found in the most innocent & vertuous

vertuous Pagan that euer lived, but is to be accounted a worke of Gods ſpirit, brought to paſſe by the Miniſtrie of his Word, ſounding in the eares of thoſe who are members of the viſible Church, without the which, this decreaſe of ſinne is not ordinarily to be found. Nor yet in all the members of the Church, of whom many doe exceed the Heathen in ſinne, but onely in thoſe who doe yeeld obedience to the Goſpell, although not in ſuch manner as the Faithfull doe, yet in ſo great meaſure that this decreaſe of ſinne may very fitly be called a ſhadow of true Regeneration, there being no grace effectually wrought in the faithfull, whereof a reſemblance may not be found in this ſort of men. For not onely their life is agreeable to the Word of GOD, but alſo they are inwardly inlightned to ſee the Truth, and are well

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affected towards it, and endued with a kind of Faith, Hope, Loue, Patience and all other graces: and that not in hypocrisie though many doe make an outward shew and profession of those graces whereof there is not any shadow in their hearts, but in truth. As wee read *Heb.* 6.4.5. *It is impossible that they who were once enlightened, and haue tasted of the heauenly gift of the good Word of God, of the powers of the World to come and* (in generall) *were made partakers of the holy Ghost, if they fall away, &c.* If it bee asked why GOD doth bestow these excellent graces on the reprobate, as it were throwing pearles among swine; wee answer, that hee doth it especially for these three causes. First, for the setting forth of his owne Glory. For by this worke, his Loue, Mercy, Goodnesse, Wisedome and Truth, appea-

Heb. 6.4.5.

appeareth euen to the Reprobate: on whom as hee letteth the raine to fall, and his Sunne to shine, as well as on the Faithfull; So hee powreth forth his Graces as well on the one as on the other, although not after the same manner: For although the eternall Loue of GOD which bringeth with it eternall Saluation, doth belong to the Elect onely, yet there is a generall, and as wee may tearme it, a Temporarie loue which God beareth to all his Creatures, and in them towards all men, both Elect and Reprobate. Secondly, this is done in regard of the Elect, for whose sake God blesseth the reprobate with whom they liue, both in temporall and spiritnall things, and whose Saluation is furthered, & sometime wrought by the guifts and Ministay of these men. Lastly, God doth by this meanes make them who

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are indued with these Graces, the more inexcusable, in that they contemne and tread vnder foot so great mercy.

Now wee are to declare the difference, wch is betwixt true Regeneration and this supernaturall decrease of sin, which is a shadow of it. First therfore, true Regeneration is generall, stretching it selfe ouer all the faculties and parts of the Soule and body, and working an vniuersall Holinesse, as the leauen which being put into a great lumpe of dow, neuer ceaseth spreading it selfe abroad, till the whole lumpe bee seasoned, Luk. 13. 21. But the shadow faileth for the most part in one point of holinesse or other, yea often many parts of Sanctification are wanting, as the minde is often inlightned with the knowledge of the truth, when as the obedience of life and outward actions is wanting,

1. Cor. 8. 1. *Wee haue all knowledge, Knowledge puffeth vp, but Loue edifieth.* Againe, there may be seene in them good affections without knowledge. *Rom. 6. I beare witnesse* (saith the Apostle) *that the Iewes haue the Zeale of God, yet not according to knowledge.* Yea often the mind is inlightned in part, and in part remayneth in ignorance, as in those who professing and holding in iudgement the truth of the Gospell; to wit, of the fundamentall and chiefe Doctrines of it, doe together maintaine many errours and heresies. Wee doe not deny, but that one truely Regenerate, may bee in some errours (for *wee all know but in part*, 1. Cor. 13.) yet this is the force and propertie of a regenerate mind, to bee able to discerne the Truth from errour when as both are layd before it, how-

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Rom. 6.

1. Cor. 13. 1.

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soeuer it did not see it before. And therefore, when as we see a man, although endued with may guifts, yet to bee of a corrupt Mind, and vnsound Iudgement, inclining alwayes to the wrong part in matters of Religion, his regeneration may in that respect bee suspected to bee vneffectuall. This the Apostle doth plainely testifie, 1. *Cor.* 11. 19. *There must be heresies, that those who are approued may be made manifest*: that is, God doth suffer schismes and diuisions to bee among you, that by this meanes it may appeare whose holinesse is sound, and whose is hypocriticall, or at the least light and ineffectuall. Secondly, men truely regenerate, receiue a greater measure of particular graces as of Faith, Loue, and Patience then the other doe: Yea, they doe daily increase in grace, where-

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as the other doe commonly stand at a stay, neuer attaining to any great measure of godlinesse, but abide in a certaine indifferent kinde of mediocritie being neither hotte nor cold. Besides, true graces are fruitfull, but the shadowes are barren, eyther wholly or in part, as the faith of these men doth not worke and shew forth it selfe by loue, their loue is without workes of compassion and Christian communion, their good workes without alacritie. Lastly, the shadow of regeneration doth often come to nothing and is turned into meere Atheisme, and want of all Religion: but true regeneration can neuer wholly decay, as *Math.3.20. Some receiue the word with joy, and afterward fall away*: and *Heb.6.4.5.* we read of those who being once made partakers of the holy Ghost:

Of the supernaturall decrease of sinfulnesse.

Math.3.20.

Heb.6.4.5.

Of the supernaturall decrease of sanctitie.

doe afterwards fall away from CHRIST, yea while they doe retaine this resemblance of true Sanctification, they are not constant, but variable in doing good, Iam. 1. 8. *A double minded man is unconstant in all his wayes*: That is, a man halfe carnall, and halfe regenerate, doth not keepe throughout the course of his whole life a constant tenour of Godlinesse, but often changeth his mind, opinions, affections, and practise.

Iam. 1. 8.

By these and such other notes which may bee observed in the Scripture, and by daily experience, this shadow of Holinesse may bee discerned from the Truth: Yet wee ought not peremptorily to judge, or rashly to condemne any man: For there may bee found euen in men truely regenerate many wants, errours, sinnes and alterations, as afterwards will appeare.

appeare. Therefore we ought to thinke the beſt, where wee ſee any likelihood of good: and where there is none, to hope for better in time to come: and ſo leaning other men to Gods judgement, to cenſure our owne profeſſion and regeneration by theſe rules. Yet it is both lawfull and needfull, that we ſhould know how to diſtinguiſh Truth from Falſhood, right from wrong, good from euill, the ſhadow from the body in the profeſſions of our Brethren. The which it is the part of euery Chriſtian to marke and conſider, to trie and thinke of it, according to the truth of the Word of GOD: but in judging and ſpeaking to vſe great moderation and wiſedome.

Of the ſupernaturall decreaſe of ſinfulneſſe.

CHAP. V.

Of the particulars in this Supernaturall decreafe of ſinfulneſſe.

Chap. 5. THE firſt and moſt vſuall part of this Supernaturall decreaſe of Sinne, is the illumination of the Mind, whereby a carnall man, who before did not beleeue the Doctrine, eyther of the Law or of the Goſpell, is brought to ſee and acknowledge the truth of the one or of both. To beleeue the law of God to be true, is to haue a ſight and a ſenſe of Sinne: To ſee Sinne, is for a man to know himſelfe to be ſo ſinfull in Nature, in Soule and Body, in Life and actions, as indeed hee is. To feele Sinne, is to know that for his ſinne he is ſubiect to the wrath of GOD, which is eternall Death.

This firſt part of Illumination, is farre more eaſily and often

ten wrought in a naturall man then is the other: Because by the light of Nature man hath some knowledge of good and evill, and that the righteous are to be rewarded, as the wicked are to be punished. Hence it is, that many make this first step in this shadow of Regeneration, and goe no further. Thus *Cain* and *Iudas*, with many others did see their sinne and the punishment due vnto it, but yet had no beliefe of the Doctrine of the Gospell, for remission of sinne. The second part of Illumination is, to thinke the Doctrine of the Gospell to be true; namely, that Remission of sins, and eternall Glory, is to be had by Faith in IESVS CHRIST, *Heb.* 6. 4. This knowledge God worketh by his spirit and word in many Reprobates. *Act.* 8. 13. *Simon Magus* believed and was Baptized: of whose Reprobation although wee

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Of the particular decrease of sinfulnesse.

can affirme nothing, because the Apostle doubteth of it, *Vers.* 22. Yet it is plainely out of the 21. *Verse*, that he was not as then truely regenerate. Yea many carnall men attaine to so great a measure of knowledge, that there is no point or head of Christian Religion which they doe not in some sort conceive, vnderstand and beleeue, although not fully, for that is impossible, yet so as that they are able to performe the duty of teachers in the Church, in laying open plainly and euidently to the capacitie of the hearers, the mysteries of the Gospell, in resoluing all doubts, controuersies, questions, obiections, and arguments which are moued about any point of Doctrine. Thus did the teachers at *Corinth* of whom the Apostle writeth, 1. *Cor.* 13. 2, *Though I had the guift of Prophesie, and knew all secrets and knowledge, and*

1 Cor. 13. 2

and haue not loue, I were nothing. So Matth. 7. 22. Prophesie in Christs name, whom hee doth not acknowledge as his.

Of the particulars in the supernaturall decrease of sinfulnesse.

Matth. 7. 22.

This knowledge is commonly called, an Historicall Faith; a guift common to the Elect and the Reprobate, yet not so common as it seemeth to bee. Yea in truth more rare in respect of the great multitudes of Professours and Christians, then it is common in respect of the small number of true beleeuers.

For to let passe those who know nothing of Religion, we are not to thinke that all they who are learned, and as we say, great Clearkes in Diuinitie and profound Schoolemen, doe in their mindes and iudgements hold these things to be true. Yea it appeareth plainly in the example of *Iudas* (who although he did preach the Gospell with his tongue, yet hee did not beleeue it him-

of the particulars in this supernatural increase of sinfulnesse. Iob. 6. 64.

himselfe: as Christ witnesseth Ioh. 6. 64.) that many doe goe about to perswade others, that to be true which they themselues thinke to be false. And no maruaile: for why should it bee thought easie and common for a naturall man to beleeue that which is contrary to naturall reason? We see Ioh. 3. 12. that Christ could not or rather did not make Nicodemus a Teacher in Israel beleeue the doctrine of spirituall Regeneration. And so we may well thinke that many otherwise learned, thinke that it is no such supernaturall worke, but that it may be attained by naturall meanes. Likewise how many, thinke we, are perswaded in their hearts that this world shall neuer haue an end, or that there shalbe a new world wherein the bodies of Men which were consumed to nothing many thousand yeares before shalbe raised vp and liue for euer.

Ioh. 3. 12.

But

But to proceed: of the decrease of ignorance, commeth the decrease of Infidelitie. For as the mind is enlightned; so often is the heart affected: by the which meanes it commeth to passe, that of the aforesaid knowledge doth often spring in vnregenerate men a kinde of Faith, commonly called Temporary, because for the most part it is lost in processe of time. It is to bee discerned from effectuall and true faith by the fruits of it. For as we cannot iudge what life & vertue is in the roote of a tree which lyeth hid in the ground, but by the branches, leaues, and fruit which it sendeth forth; so faith which is hid in the heart of Man, cannot be tryed by any other means. The fruits of true faith, are all other spirituall graces, all good and holy actions, the which it sendeth forth plentifully, and so carrieth with it a great traine whereby it

Of the particularsin this supernaturall decrease of sinfulnesse.

Of the particulars in this supernatural decrease of Sufulnesse.

it may bee knowne: but this temporarie Faith, is naked and destitute of these things either wholly or in great part, as hath beene said of this shadow of Regeneration in the former Chapter. But that which is doubtfull whilst this faith standeth, is in time made manifest: whenas the finall and totall decay of it doth shew what manner of Faith it was. For true Faith abideth for euer, but this temporarie Faith may bee lost by many meanes, as first, by heauy crosses and afflictions, whereby it pleaseth God to trie his Seruants, as the pure gold is seuered from the drosse by the fire. 1. *Pet.* 1. 7. *Reioyce in your manifold temptations, that your Faith being tryed may be found to bee sound.* But of this sort of Beleeuers Christ saith. *Math.* 13. 21. *That their Faith dureth for a season but hauing no deepe roote, is fusleth when tribulation*

1. Pet. 1. 7.

Mat. 13. 21.

lation and perſecution come. True Faith ſaith, although GOD ſhould kill mee, yet will I truſt in him, but this light Faith is cleane diſmayed, and euen nipt in the head in time of any great miſery. Likewiſe, it is loſt by the force of ſinne, and of worldly pleaſures, which make men to forget God and all the aſſiance which they had in him, and ſo ſeeke for happineſſe in this preſent world, euen as the naturall life of Man being in the heart is ſometimes kept downe with extreame ſorrow, and ſometimes diſſolued with exceſſiue joy, 1. *Tim.* 5. 11. 12. *Younger widowes will waxe wanton againſt Chriſt, having damnation, becauſe they haue made voide their firſt Faith.* By this meanes it commeth to paſſe, that many who in their younger yeares haue had notable graces in them, become in proceſſe of time key cold in Religion,

Of the particulars in this ſupernaturall decreaſe of ſinfulneſſe.

1. Tim. 5. 11. 12.

Of the particulars in this supernaturall decrease of sinfulnesse.

on meere worldlings and cleane voide of all Faith. For the longer that a Man liueth, the more he feeleth the pleasures of the world, and so laying faster hold on them, decreaseth in faith till it bee vtterly lost; as appeareth in many of the Kings of *Iuda*, who were at the first sincere in the worship of God, but in processe of time fell away.

Thus much of the decrease of Infidelitie, from the which there commeth a decrease of the other parts of Mans sinfulnesse, and a resemblance of all that holinesse which hath beene declared in the first part of this Treatise: for the carnall Man having this knowledge and Faith of GOD, doth serue and worship him by hearing the Word, and that with gladnesse, by praying vnto GOD and by all other meanes. Likewise he obeyeth

GOD

GOD in the whole course of his life, hee forsaketh his sinne and is humbled with sorrow in regard of them. Hee liueth vnblamably in the eyes of Men; yea, and may be indeed iust, vpright, honest in all his dealing, and finally doth in every respect resemble the true beleeuer, and yet the one is truly renewed vnto eternall life, the other is but lightly affected and changed, and that to his greater condemnation.

Of the particulars in the Supernatural decrease of sinfulnesse.

CHAP. VI.

Of the Naturall, and Supernaturall encrease of Sinfulnes.

NOW we come to the increase of sinne, the which being as naturall to Man as it is for the smoake to flye vpward, may be more commonly found & more euidently seene, then ye decrease of it. but the more that it

Chap. 6.

Of the manifold and supernaturall encrease of sinfulnesse.

it is knowne of it selfe: the lesse explication it needeth, and therefore it shall suffice to declare it briefly after this manner. The encrease of sinne, is the diminishing of the reliques of Gods Image in Man. Or thus, to increase naturall sinfulnesse, is to be sinfull, against the Law and light of Nature. For beside, that Man from his first infancie as he groweth vp in strength of body and minde, doth also grow in sinfulnesse, till hee come to the state and ripenes of it, which hath beene declared in the second sections of the first and second parts, there is an other encrease of sinne, whereby man goeth yet further, and so exceedeth himselfe and his naturall corruption. This point of doctrine is set downe at large, *Rom.* 1. from the 18. verse to the end of the Chapter. Where the Apostle sheweth first, the encrease of

Rom. 1.

sinne

sinne against the first Table of the Law, in that the Gentiles did worship God in the likenesse of Man, or of bruit Beasts, whereas Man by the light of nature shining in the Creation of the world, seeth that God is of a farre more excellent, powerfull and wonderfull nature then is Man, or any other Creature. Then from the 24. *verse* to the end, he sheweth the encrease of sinne against the second Table, in that they were giuen to vnnaturall lust, to the violating of all common equitie, truth and honesty, in lying, breaking couenants, in committing horrible murthers, in wanting all naturall loue and affection to their Parents and kinsfolkes, in being cruell, mercilesse and sauage, euen as are bruite beasts: and which is worst of all, in being professed inuenters of new sinnes, and open maintainers of

Of the naturall and supernaturall encrease of sinfulnesse.

Of the naturall and supernaturall encrease of sinfulnesse.

of wicked and lewd men. In this catalogue of the encrease of sinne against the second part of the law of God, and of Nature, the Apostle inserteth one sinne of the first Table, to wit, that many of the Gentiles became haters of God. Whereas Man naturally hath a kinde of deuout loue vnto his God: for so we are to distinguish the fall of Man, from the fall of the wicked Angels, as in other respects so also in this, that they by reason of the great measure of naturall strength and grace which was giuen vnto them, fell from the higest degree of Holinesse into the contrary extremitie of sinne, being now so farre from louing GOD as they did before, that they beare a most desperate and extreame hatred vnto him, as to their deadly enemie, desiring and endeauouring by all meanes to hurt and despight him by obscuring his

glo-

glorie: whereas Man naturally and commonly hath a blind affection towards God, desiring both to worship and to honour him. If wee desire examples of this increase of sinne, although it hath not place in all vnregenerate men, of whom some doe diminish their sinfulnesse by meanes either of Naturall or of Spirituall guifts, as hath beene declared, and farre more doe so restraine it that it cannot encrease, in the which ranke all men outwardly and ciuilly honest may bee reckoned; yet there is no Age, Country, or story which doth not afford many examples of Men who haue exceeded in impiety against GOD, and in iniustice toward men, and in all manner of wicked behauiour, the ordinarie and common sort of sinfull Men by many degrees.

Of the naturall and supernaturall encrease of sinfulnesse.

The

Of the natu-rall and su-pernaturall encreaſe of ſinfulneſſe.

The cauſe of this encreaſe of ſinne, is the crooked and corrupt diſpoſition of Mans will, which is wholly bent and ſet vpon ſinne, and doth ſo greedily and inſatiably purſue after it, as that vnles it bee reſtrained by ſome meanes, it cannot reſt, till it come to the higheſt degree of wickednes. For the which purpoſe it imployeth all the parts and faculties of the Body and Soule; yea, all inward and outward bleſſings whatſoeuer: it maketh the minde deuiſe new wayes of committing ſinne, new excuſes, pretences, colours and defences for it, being committed: ſo that the greater guifts of the mind and of body that a Man hath receiued, the fitter inſtruments hath his will and his corrupt deſires to encreaſe ſin. Hereof it commeth, that not idiots, ſimple and vnlearned men, not the weakeſt in Body,

or the baſeſt in condition, not the pooreſt nor the youngeſt, but the moſt witty, learned, ſtrong, noble, rich, aged are theſe notorious wicked ones. The moſt horrible monſters in all outrage of ſinne, which any ſtory doth mention were great Emperours and mighty men, as *Nero*, *Caligula*, and ſuch other, and who are ſo wretched, couetous, worldly, ſo peruerſe and obſtinate in ignorance, ſuperſtition, infidelity, yea in hatred of all goodneſſe, as are they who by years haue gotten wiſdome, experience, riches, and honour, ſo that we may eaſily acknowledge the truth of that the Apoſtle writeth, 1. *Cor.* 1. 26. *Not many noble, wiſe, rich or great men are called*, to the ſincere obedience of the Goſpell. 1. Cor. 1. 26.

Of the naturall and ſupernaturall increaſe of ſinfulneſſe.

Hence it is, that ſinne doth more abound in this laſt age of the world, then it did in old times, wherein men were

Of the naturall and supernaturall encrease of sinfulnesse,

more rude, simple and ignorant then Children are in these daies, who are so soone ripe & expert in all wickednes, as if they had beene borne perfect Men, not weake Infants: and no marueil, seeing that this last Age is as it were a cómon sinke, wherin all the Sinnes, Errors, Heresies, Superstitions, all the shifts, craft, deceipt; yea, all the wicked Inuentions and Practices of all Ages gathered together. And therefore, it bringeth foorth so great multitudes of expert practitioners in sinne, who besides that which their owne inuention doth affoord, are furnished with the examples and tryed experiments of all ages. This the spirit of God hath foretold in the Scripture, as we see it is come to passe, *Matth.* 24.12. *Because Iniquitie shall abound in the latter times, the loue of many shall waxe cold.* 2. *Tim.* 3.1. *This know, that in the*

Mat. 24. 12.

2. Tim. 3. 1.

the last dayes shall come perilous times, for men shall bee louers of their owne selues, Couetous, Proud, cursed Speakers, disobedient to Parents, vnthankefull, vnholy, Without naturall affection, Truce-breakers, false accusers, intemperate, fierce, hauing no Loue to those who are good, Traitors, headie, high minded, louers of Pleasures more then of GOD, hauing a shew of Godlinesse, but denying the Power thereof. And againe, 2. *Pet.* 3. 3. *This first vnderstand, that in the latter dayes shall come mockers walking after their owne lusts; saying, where is the promise of his Comming.* In these & other places of Scripture, the spirit of God hath foretold, and euen painted out the great corruption and sinfulnesse of these dayes, that wee might beware, least that we be drawne away by the Infidelitie and other hainous sinnes which raigne euery where, and so saue

Of the naturall and supernaturall encrease of sinfulnesse.

2. Pet. 3. 3.

Of the naturall and supernaturall encrease of sinfulnesse.

our selues as out of the fire, from this froward and godlesse generation, wherein we liue.

Lastly, as the excellencie of naturall guifts & outward blessings, being abused, is ẏ meanes of the excessiuenesse of sin, not of it selfe, but by the corrupt disposition of our nature; So the Spirituall graces of God, bestowed vpon men liuing in the Church, doe often by the just judgement of God, worke the same effect, and that in farre greater measure. For as it is impossible that among Heathen men, they who are of small wit, capacitie, knowledge, strength, and riches, should bee wicked in so high a degree, as they who excell in the foresaid respects: So it is not possible that any, who hath not receiued some of the Spirituall graces of GOD, should come to so high a degree of sinne, as they in whom it hath pleased God to worke

'that

that ſhadow of Regeneration which hath beene declared in the former Chapter. Hence it is, that none can fall into that extreame impietie which is the higheſt degree of ſinne, euen the ſinne of the Diuell and his Angels, called in Scripture, the Sinne againſt the holy Ghoſt, which can neuer bee forgiuen; but they who did ſometime before receiue grace from God, to ſee, loue and obey the truth, *Heb.6.5. It is impoſſible, that they who were once made partakers of the Holy Ghoſt if they fall*; namely, into this ſinne, which is an open, wilfull and deſperate hatred of GOD, of his glory, of his Religion, of his ſeruants, and of all good things (as many of the Hebrewes did, to whom this was written) *ſhould be renewed by Repentance*. This excellencie of Spirituall graces abuſed, was the meanes whereby the

Of the naturall and ſupernaturall encreaſe of ſinfulneſſe.

Heb.6.5.

Of the naturall and supernaturall increase of sinfulnesse.

wicked Angels fell into that extremitie of Sinne wherein they are: And so it commeth to passe in men, in whom this sinne by reason of the monstrous hugenesse of it, is rare, and happeneth not but in those, who for their cruell, spightfull, desperate and malicious hatred to GOD and to the Godly; are rather to bee counted Diuels incarnate, then reasonable men. For it is hard for a Christian who hath once known God, to cast away all feare of God, and shame of men, and for to burst forth into such outrage. Yet (as the Scripture hath not for nought taught vs it) so it commeth to passe although seldome, yet ofter then it is well marked.

This increase of Sinne, called Supernatural (because it cannot happen but in a man after a sort Regenerate) is taught by CHRIST in the Parable of the

the euill Spirit, which returning to the place out of the which hee was caſt, goeth not alone but taketh with him ſeauen other wicked Spirits, euery one worſe then himſelfe: and ſo the end of that man is worſe; that is, farre more ſinfull then the beginning. Euen as wee ſee it commeth to paſſe in naturall things, as namely in Water, which after it hath beene a little warmed, becommeth more cold then if it had neuer had any heate in it. And ſo men, who haue had ſome heate of Religion kindled in their hearts by the Spirit of GOD, if they contemne and abuſe the ſaid Graces, become more wicked and irreligious then they, who neuer knew what Religion meant.

Of the naturall and ſupernaturall increaſe of ſin.

CHAP. VII.

Of the decreaſe of renewed Holineſſe.

Chap. 7. ALthough the Faithfull man being now truely Regenerate by the ſpirit of God, may boldly boaſt and ſay, the hauen is found, then farewell all danger and hap hazard, being, although not in full poſſeſſion of happineſſe in heauen, yet paſt all peraduenture of periſhing heere on earth, yet it commeth often to paſſe, that ſuch fearefull tempeſts are raiſed by the malice of Sathan, the vnrulineſſe of the the fleſh, and the entiſements of world, that both the faithfull themſelues, and alſo others beholding them doe not without cauſe feare ſhipwracke of faith and of good conſcience, and ſo the loſſe of eternall Saluation, the which pretious jewell they

they carrie in theſe weake veſ- *Of the increaſe of renewed Holineſſe.*
ſels. For as ſometime they are by the grace of God, and the powerfull working of his Spirit, euen lifted vp to heauen in the aboundance of ſpirituall graces, and the great meaſure of Sanctification wherewith they are indued: ſo at other times they are by the frailtie of the fleſh plunged into grieuous ſinnes, and ſo in a manner caſt downe into hell as men void of all goodneſſe. This commeth to paſſe firſt & cheifely by the will and pleaſure of God, withdrawing the aſſiſtance of his ſpirit from the faithfull man, and ſo leauing him to the temptations of Sathan and his owne fleſh, ſuffereth him to fall not to his deſtruction, but for the encreaſing of his holineſſe. For euen as a man by his intemperance or anie other kind of miſgouerning his body falling into ſome dangerous

Of the decreaſe of renewed Holineſſe.

ſickneſſe, hath after his recouerie more perfect health, and greater ſtrength thē he had before his ſickneſſe; becauſe he is now ſchooled and taught by wofull experience to know his owne ſtrength, which hee ſeeth now to bee but weakneſſe, whereof hee did preſume ſo much before, and whatſoeuer thing is of force either to preſerue or to impaire his health, and ſo to bee carefull and diligent in vſing the one, and wary in auoyding the other: ſo fareth it with a Chriſtian in regard of the ſpirituall health of his ſoule: for he being now by the mercy of God raiſed vp from ſome grieuous fall, receiueth a great encreaſe of Holineſſe and of Spirituall graces. Hee ſeeth his owne weakneſſe, how vnable hee is of himſelfe to reſiſt temptation, or the corrupt motions of his owne Fleſh, and ſo hee is humbled both

in

in respect of God and of his brethren, which is a grace much esteemed in the eyes of God. Further hee becommeth more carefull in auoyding all occasions and prouocations of sinne, and in vsing all holy exercises of hearing the Word, of Praying and all other meanes whereby hee may be strengthned and increase in Holinesse. Hence it is, that this decrease of Holinesse is in a manner common to all the Faithfull, although not in the same measure. For so it pleaseth God to leaue them at one time or other to themselues, and to the temptations of Sathan, that so hee may both see what is in them, as he did to *Ezechias*, 2. *Chron.* 32. 31. and also shew to them their great weakenesse. The meanes of this decrease is the craftie maliciousnes of that old Serpent, who goeth about continually seeking which of the Faith-

Of the decrease of renewed Holinesse.

2. Chro. 32.

Of the decreaſe of renewed holineſſe.

Faithfull he may moſt hurt, vſing all that liberty which God granteth vnto him, and imploying his whole time about no other buſines, but in putting euill motions into the minds and wils of men, and in caſting baits before their eyes and other ſenſes wherewith to catch them. Secondly, this decreaſe commeth by reaſon of ỹ reliques of ſin which remaine in the faithfull, as long as they remaine in the fleſh, and which doe continually ſend forth ſome ſinne or other, euen as the roote of a tree being left in the ground will ſprout forth although the body of the tree be cut downe. Hither wee are to referre the manifold occaſions of all manner of ſinnes, which doe offer themſelues in the courſe of mans life; and therefore, it is no maruaile that there happen to a Chriſtian, manifold chaunges, and decreaſes of Godlineſſe

lineſſe, no more then it is; that a man is wounded, being in the midſt of many malicious enemies, that he is ſcorched, who is forced to carry fire in his boſome; or laſtly, that he is defiled, who is alwayes among veſſels full of pitch. *Of the decreaſe of renewed holineſſe.*

But to declare this Doctrine more particularly, as the great vſe and neceſſitie of it doth require in that we ſpeake of the decreaſe of renewed Holineſſe, we ſuppoſe a certaine ſtate and ripeneſſe, which ough tto be in all Chriſtians, and is to be ſeene in moſt of thoſe men who are truly regenerate, which is a holy and vnblamable life proceeding from a ſanctified ſoule being endued in ſome good meaſure with all and euery one of thoſe parts of Holineſſe, which haue beene deſcribed in the third Sections, of the firſt and ſecond parts of this Treatiſe. This ſtate may bee called the ripe

Of the decrease of renewed holinesse.

ripe age of a Christian, who as he doth from his infancie and childhood (whereof hereafter) grow vp till he come to a ripe Man in Christ: so when hee is come to this state, he doth not there stand at a stay, for there is not any setled estate in this life, either of holinesse or of sin, but sometimes groweth on to a greater measure of perfection (whereof in the next Chapter) or else he decreaseth in holines, and so groweth backward, euen as we see it to come to passe in the bodies of Men, which being come to their ripenesse do daily decrease in strength and vigour, till at the length they become as weake and impotent as they were in their first infancie. This decrease is now to bee considered in the diuers kindes of it; which are two; Particular and Generall; Particular decrease is, when as some one part of holinesse is lost, the other

other remaining: for although no one part of holineſſe can bee wanting, but the whole ſoule of Man is the worſe in that reſpect; as wee know, that if any one member of the body bee bruiſed or maimed, all the reſt doe ſuffer with it, yet one part either of Body or Soule may be out of order; the whole being in the naturall diſpoſition.

Of the decreaſe of renewed holineſſe.

This particular decreaſe hath many degrees. The firſt is, when as the Holineſſe of a Man Regenerate doth faile in ſome outward action, by giuing place vnto ſome euident and palpable ſinne. For as for light and ſmall offences committed in thought, in word, and in ſome kindes of deeds, theſe are not to bee accounted any decreaſe of Holineſſe; becauſe they cannot bee auoided, but will alwayes be found euen in them who are endued with the greateſt meaſure of Sanctification, but great

ſinnes

Of the decrease of renewed holinesse.

sinnes, such as are Murther, Adulterie, Theft, Periurie, or any other of that sort, are seldome found in Men truely Regenerate, and being found they doe impaire the outward Holinesse of their liues. For no Man doth account that life so holy wherein grosse sinnes are to bee found, as that which is without spot of grieuous sinne. This decrease doth often happen to the Faithfull, as we know, *Peter* sinned by denying Christ, *Dauid* by committing Adultery and murther, *Noah* in Drunkennesse, *Lot* in Incest, and many others in other kinds of sins, being thereto caried by the force of temptation, as in a great tempest by a mightie gale of winde before they could bethinke themselues, what they were about to doe, or what would be the issue of it. Whereof it commeth, that this decrease of Holinesse, staying it selfe in one or a few

fewactions, doth not necessarily argue any inward want of the cõtrary grace, or any inward decreate of Holines, either going before or following after: because a man may fall into it as of a suddaine, before he be aware, and immediatly recouer his former station, by true and vnfained Repentance. As we are not to iudge either *Dauid* void of continencie for that Adulterie committed with *Bersheba*, or *Peter* to haue wanted Faith, because he did at one time renounce the Faith, or *Noah* to haue beene an intemperate person, because he was once drunke, no more then wee are to thinke him a weake Man, who stumbleth by chance at a blocke lying in his way, and yet doth straightway saue himself e from falling. Yea, suddaine sinne may bee with greater graces, then they haue who are free from the aforetaid sinnes of *Noah*, *Lot*, *Dauid*, Holi-

Of the decreate of renewed holinesse.

Of the decreasse of renewed holinesse.

Peter, being farre inferiour in Holinesse to them. Yet it is the dutie of all who professe themselues the Seruants of God, to labour by all meanes to keepe themselues pure & free, as from the least and most secret sinne, so especially from open & grosse sins: and that for these causes.

First, because by them they dishonour God, his Religion, worship and name, opening the mouthes of Atheists and Infidels to blaspheme his holy name: the which thing ought to be more grieuous and bitter vnto them, then a thousand deaths and torments. Secondly, they prouoke God to lay some fearfull punishment vpon them: who how soeuer he suffereth, the reprobate ones to go on all their life-time in sin, yet he neuer suffereth any notorious sinne of his Seruants to goe vnpunished. Thirdly, they wound their owne Consciences by a fearefull

full expectation of Gods heauy iudgements, they grieue the holy Spirit, against whose will they commit that sinne, they offend their Brethren, shewing themselues to bee if not wholly destitute of that speciall grace, wherewith they should haue beene restrained from sinne, yet but weake Christians in that respect, as we may bee bold to iudge that the Faith of *Peter*, the continency of *Dauid*, the temperance of *Noah*, were at the time of their falles but weak, how soeuer they were endued with a great measure of other graces. Lastly one hainous sin is to be auoided, because vsually it draweth more after it; for when as a man hath once taken a taste of sin, and felt the sensuall sweetnes of it, he is farre more easily drawn to it, then he was before, & so he goeth from the first degree of the decreak of holines to the

Of the decrease of renewed holinesse.

Of the decreasse of renewed holinesse.

the second; namely, to an habit of some one sinne, or the want of some particular grace: the which appeareth by the often committing of it, & iterating of the same sinne; yea, after that the faithfull man hath often by repentance laboured to purge himself from that sinne, and by prayer to obtaine the contrary grace at the hands of God. This decreasse also hath sometimes place in a Man truely Regenerate; especially, in that kind of sinne whereunto he is either by the naturall constitution of his body or mind, or an evill custome gotten before his conversion, naturally inclined, whether it be pride, anger, covetousnesse or any other sinne. But as it is farre more grievous then the first degree: so it is with greater care to bee avoided, for it doubleth and tripleth the wrath and heavy iudgements of God, the offence of the godly,

ly, the reproach of the Gospell, the dishonour of God, and the corsiue of a gnawing Conscience: and lastly, it maketh a ready way for higher degrees of decrease; to wit, the habits of diuers sinnes, the want of many particular graces, and so to the highest and most fearefull degree, which is a generall decrease of holinesse: which is now briefly to be declared.

Of the decrease of renewed holinesse.

Where first wee, are put a difference betwixt a generall, and a totall decrease: A generall decrease is, when all the parts of renewed Holinesse, and of Spirituall graces receiued, are diminished: but a totall decrease is an vtter decay of Holinesse: as whereby nothing is left. This cannot happen to any one who is truely Regenerate, who in the greatest extremitie and depth of his fall, retaineth some reliques of Gods Spirit and of grace receiued; yea some

Of the decrease of renewed holinesse.

some life of Faith whereby hee liueth to God in Christ, howsoeuer he be to the eyes of all men, and euen in his owne Conscience a dead rotten stock. Euen as we know that the trees haue heat and life in their roots in the middest of the coldest & sharpest winter; yea, as many Beasts lye all the winter long in holes of the earth, without eating, drinking, stirring or hauing any iot of heate, sense or life in any of their outward parts, and yet there is a remnant of life and of heate lurking in the heart, which being in Summer stirred vp doth reuiue the Beast, so that it is able to goe or runne vp and downe and to performe all naturall actions in the same manner, as it did before. This Christ doth plainely teach saying, *Whosoeuer drinketh of the Water which I shal giue him* (that is, whosoeuer beleeueth in mee, as it is

Ioh. 4. 14.

expoun-

expounded, *Iohn 7. 38.*) *shall neuer bee more a thirst, but the water that I will giue him, shall bee in him a Well of water, springing vp into Euerlasting Life*; and 1. *Ioh. 3. 9. Whosoeuer is borne of GOD sinneth not* (totally) *for the seed of GOD remaineth in him*; and therefore, hee cannot fall cleane away from *GOD, because hee is borne of GOD*; yet a Man Regenerate, may decrease not onely in one, in a few, or in many graces, but also generally in all Spirituall graces.

of the decrease of renewed holinesse.

Iohn. 7. 38.

Ioh. 3. 9.

This decrease of renewed Holinesse is of two kindes, for as of bodily diseases, some begin at the heart which is the roote and fountaine of life in the Body, and so spread themselues ouer all the members of the Body: others haue their beginning in some outward and inferiour parts and pierce

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Of the decreasse of renewed holinesse.

in till that they come to the heart: so of these generall decreases of holinesse, which are as grieuous diseases of the soule, some begin at Faith which is the roote and fountaine of Spirituall life, and so hauing stopt the fountaine, do easily drie vp the streames issuing from it: others begin at the meaner and baser parts of Sanctification, & so first kill the fruit & then the branches & the body of the tree, till at length they take hold of the root it selfe. Both these wayes doth Sathan vse to destroy this wonderfull worke of Regeneration, wrought in the Faithfull by the Spirit of God. The first way is the neareſt and readiest, for if Faith once faile, all holinesse falleth to the ground: wheras Faith may stand in some sort, although most of the other parts of Sanctification be wanting, as the body may liue although it lacke the armes, legs,

and

and other parts: but if the heart be once wounded, death is then hard at hand, and therefore Sathan doth most of all and in the first place, labour to ouerthrow the faith of the faithfull man, desiring to strike through the heart at the first stroke, that so as *Abisai* saith, 1. *Sam.* 26. 8. hee might saue the labour of striking twice. This Christ telleth *Peter*, that Sathan had desired to tempt him, *but he had prayed for him, that his faith*, whereat Sathan would directly strike, *should not fail*.

Of the decrease of renewed Holinesse.

1. Sam. 26. 8.

Luk. 22. 3. 1.

The weapons wherewith hee teeth to strike at faith, are many & diuers; as namely, these; First the crosses and miseries of this present life which God layeth on his children for the tryall of their Faith, 1. *Pet.* 1. 7. But they seeling them bitter, and after a sore intollerable to flesh and blood, labour by earnest & con-

1. Pet. 1. 7.

Of the decrease of reuerend Holinesse.

tinuall Prayer, as also by other meanes to be freed from them. The which thing when as they cannot bring to passe, being suffered to languish, yea often to perish outwardly in their troubles, they straight way are moued by Sathan to thinke that God hath forsaken them, and that there is no helpe or good thing to bee looked for at his hands. This policie Sathan himselfe doth bewray and confesse, saying; *Iob*, 1. 11. *Doth Iob feare God for naught? Thou hast blessed him in all things, but lay thy hand vpon him in euerie wresse and thou shalt see that hee will bee so farre off from trusting in thee, that hee will curse thee to thy face.*

Iob. 1. 11.

This temptation is then most forceable, when as the Faithfull in their greatest miseries are exasperated, and, as it were, haue their teeth set on edge by the great prosperitie of the wicked;

wicked: Insomuch, that they often repent themselues that they haue not chosen that course and manner of life, whereby they may see them to flourish. But it is to be withstood, by considering that God doth chastise his children, and purge them in the furnace of afflictions, that so he might make glorious and heauenly vessels of them, whereas the wicked are as Sheepe fed fat against the day of slaughter: that they are by this meanes made conformable to Christ their head: That the greatest afflictions of this world are not to be compared to the eternall Happinesse of the life to come: and that as it is, Luke. 16. 25. As the wicked in this life haue pleasure, & the godly paine: so in the world to come, the godly shal be comforted, and the other tormented. And therfore they are to be vndoubtedly perswaded of the truth of that wch we reade,

Of the decrease of renewed Holinesse.

Luk. 16. 25.

Of those creeses of renewed Holy-nesse.

Eccle. 8. 12. Though the wicked man doe evill an hundred times, and yet prolong his dayes, yet I know that it be end it will be well with them that feare God, and with no other. Againe, the Faith of the godly is often tempted by consideration, had of the impossibilities of the doctrine of the Gospell, as of the resurrection of dead bodies. For so by measuring the truth of God by their owne shallow reason, they stagger at it, and sometimes fall fiat downe. 2. Tim. 2. 18. *Hymeneus* and *Philetus* taught, that the resurrection mentioned in the Scripture was already past, and so they did subvert the Faith of many: but for this [illegible] are to know, that nothing is impossible to God. The third temptation is the obscure, secret and hidden manner of Gods working in these last ages: wherein he hauing reuealed himselfe fully

in his Son, and in the Gospell, doth hide himselfe from the eies euen of the Faithfull, in that he doth not appeare so in visions, reuelations, dreames, the gifts of miracles, in temporall ch-nishments and blessings, or in any other sensible manner, but suffereth all things to goon and worke after their owne inclinations; as namely, Tyrants to rage and oppresse his Church, to persecute his people, to erect Idolatry, to deface his worship, to blaspheme his name, so as if he had cleane cast off the care of all things here in this world. But this ought not to trouble vs, for sensible apparitions, blessings, and actions, were for the infancie of the Church, which now is come to her ripe age, and yet the actions of God are no lesse wonderfull then before: yea they are as manifest to Spirituall eyes, as euer they were to the carnall eyes of men.

Of the decrease of renewed Holinesse.

Of the decrease of reuerued Holiness.

The last weapon, wherewith Sathan striketh at Faith, is ministred vnto him by the Faithfull themselues; to wit, their manifold and grieuous sinnes, especially those whereinto they fall againe and againe, hauing often repented them, and whereof they cannot by any meanes get the vpper hand. Heere Sathan thinketh that hee hath as much aduantage against the Faithfull, as hee himselfe desireth. For in the other temptations hee did fight against the Word of God, the which now he seemeth to haue on his side; For whereas the Scripture doth euerywhere teach, that all who are justified are Sanctified from a sinfull life, and haue power giuen them by the Spirit of GOD, to resist and mortifie sinne; especially great and hainous sinnes, hereof he inferreth after this manner: Thou hast no such power or grace to resist

finne, thou canst not for thy life abstaine from committing it, but doest adde one fall to another, one finne to another, euen against thine own Conscience, and therefore thy Faith is nothing, but either meere hypocrisie and vnbeleefe, or at the most it is but some light shadow of Faith, which may bee found in many Reprobates. This argument is hard to be answered, and therefore it driueth many faithfull men to their wits end, & euen to despaire of themselues and of the Loue and Mercy of God, which is a most fearefull thing, killing all Holinesse euen at the root; and therefore to be auoyded by all meanes, especially by Learning, if we bee as yet ignorant, how to answer this argument thus cunningly compacted by Sathan. The best answer that can bee made is, that hee who is thus tempted, labour by Fasting, Prayer, con-

Cf. the decrease of reuewed Holinesse.

Of the decreese of renewed Holinesse.

tinuall reading, meditating, and hearing of the word of God, by auoyding all occasions of sinne, and diligent weighing the nature and manifold euilsensing of it, to purge himselfe of the sinne wherewith Sathan doth so buffet him: and so to wring his weapon by force out of his hands. But if this cannot be brought to passe, as often the faithfull cannot get the mastery ouer their sinnes, and the corrupt desires of the flesh; then we must answer, that a true and liuing Faith may be at some time without some fruit, as the trees are in the winter season, as appeareth manifestly by the examples of diuers Faithfull men; as namely, in *Dauid* that notable man, who did not onely commit Adultery, which is a most grieuous sinne, the harme whereof cannot by any meanes bee amended, yea and added Murther to it a more horrible sinne;

sinnes, but also may bee probable gathered, seemeth to haue continued long in these sinnes without repentance. Yet no man debyeth but that hee was at that time and long before truely regenerate, and endued with true Faith. But here Sathan will reply and say, if it be so, that sauing Faith may be loyned with a sinfull life, what difference is them betwixt the Elect and the Reprobate, who may haue a barren Faith, yea a Faith which will bring foorth the fruit of an vnblameable life? how knowest thou that the tree hath life, but by the fruit, or that thou art in any better state then a Reprobate or then I my selfe, who doe beleeue and trimble? To this he maketh answer in this wise: I know and confesse that no true Faith is fruitlesse, neither is my Faith so: For first, I doe remember the time when as my Faith did

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bring forth plentifull fruite in all respects, both towards God and my brethren, my selfe being free from the least spot of any great sinne, and I trust to see that time againe ere long. Yea even at this time, wherein it hath pleased God to humble me, by giuing thee power to tempt and ouercome me; there is difference betwixt me, and any hypocriticall Reprobate whatsoeuer: for my life is not defiled with many sinnes, seeing thou canst not charge me with any, saue onely this or that sinne: to the which I doe giue place, not alwayes but seldome; not of any obstinate wilfulnesse, but of humaine infirmitie; not of set purpose, but against my will, and my flat resolution, hauing oftentimes determined with my selfe neuer to commit it: Yea I will neuer cease from vsing all meanes possible of being freed from it:

neither

neither will I euer think my selfe in good case, or that I can stop my mouth, till by the mercy of God that bee fully brought to passe. Thus much of the temptations of Faith, the which because of y great danger, whereunto the faithful are brought by them, are called by the Apostle *Ephes. 6. 16. The fierie darts of Satan.* Now to proceed: From this decrease of Faith, whether it be lesse or greater, commeth the like decrease of euery part of renewed Holines, euen as the distemperatures of the Heart, and the hurt of the roote of a Tree, haue place in all the members of the body, and in the whole stocke and euery seuerall branch of the tree. For as, where there is no Faith, there is no Holinesse; so, where there is little Faith, there is little Holinesse, as hath beene declared more at large in the Chapter of Faith.

Of the decrease of renewed holinesse.

Ephes. 6. 16

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Of the decrease of renewed holiness.

There remaineth the other kind of generall decrease, to wit, that wherein first the inferiour parts of sanctification are diminished, and afterwards Faith it selfe: the which way although it bee not so ready and dangerous as the former, yet it is more vsual: for as when a thiefe goeth about to spoile any man of his goods, if he offer to break in at the broadside of his house, he is straight way espied and receiueth the repulse, but if hee vndermine the house, he may be within it, and on the dweller before he be aware: so when as Sathan commeth as it were bluntly to a Christian, and doth at the first dash, moouc him to forsake and renounce God by Infidelitie, his malicious purpose is soone espied, and for the most part so carefully resisted, that he hath not any hope euer to preuaile by that meanes and to robbe the regenerate man of his

his renewed Holinesse: so that he is driuen to take an other way by the end (for he will neuer giue ouer) and to go more closely to worke. First, therefore, whereas the Faithfull Man is onely godly, after the vsuall and ordinary manner in abstaining from those grosse sinnes, and performing those duties which are looked for at the handes of euery Christian, but also is very forward and zealous in seruing God, in setting forth his glory, in procuring the good of his Church, and the edification of his Brethren, he maketh him to bee wearie of this kind of life, and at length to giue it quite ouer; yet so, as that he yet remaineth as sincere a Christian, as vnblamable in life and as diligent in seruing God as need to bee; onely whereas before hee was more forward then was needfull, (as Sathan will make him beleeue)

Of the decrease of renewed holinesse.

Of the decrease of renewed holinesse.

beleeue) and to busie in setting forth the Gospell of Christ, by all meanes so farre as his calling did permit, now he imployeth all his time and care in procuring his owne safety, ease, pleasure, wealth and honour, all which he did very much neglect before; yet not by euill meanes, but so farre forth as a Christian may do lawfully, and with a good Conscience. Afterward the same temptation continuing, the loue of God and the practise of godlinesse doth daily decrease till at length he become after a sort benummed, dead, and euen key-cold in matters of Religion, giuing himselfe wholly to the seeking & inioying of worldly pleasures, so as if he looked for no other happinesse; whereby it commeth to passe, that his Faith and assurance in God doth greatly decay. Thus the Apostle writeth 1. Tim. 5. 11, 12. That many yoo-

1. Tim. 5. 11.

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gen widowes did shew the decrease of their Faith, Love, and holinesse, by leaving off to minister to the Church as they had done sometimes. And this hee plainely affirmeth of *Demas*, 2. Tim. 4. 10. *That hee had forsaken him*, and the affaires of the Church, *and had embraced this present world*. And this may be seene in many Christians, whose Faith, Love, Godlinesse, and Zeale compared at one time with that measure of grace which sometimes appeared in them, will seeme to bee nothing at all.

Of the decrease of renewednesse.

2. Tim. 4. 10.

This kinde of decrease happeneth especially, in the time of prosperitie and of age. For as affliction and misery doe strike at the Faith of a Christian, so the enioying of worldly pleasures in the time of prosperitie doth diminish the other parts of Sanctification, by the immoderate and vnlawfull seeking

and

Of the decrease of renewed holinesse.

and vsing of earthly pleasures. Likewise, although this decrease may happen in any part of the life, as hath beene declared of the younger widowes; yet most commonly, it is seene when as Christians are somewhat grown in yeares, and haue gotten great wisedome and experience in the world (ꝑ which doth steale by little and little away the heart of Man from God to it selfe, if great watchfulnesse and care bee not had) and are more linked and wedded to it then younger men, although in all reason they should esteeme lesse of it. This appeareth in the examples of the Kings of *Iuda*, of whom many did in their age loose their first loue of God and of his worship. Thus did *Salomon*, *Rehoboam*, *Asa*, *Ioan*, *Ioas*, *Amasia*, and *Hezekias*. Lastly, this kind of decrease, although it be not so violent, as is that other which begin-

beginneth at Faith, yet in this one respect it is more dangerous; namely, because it cannot so soone bee amended and repaired. For as it vseth to be many years in growing before it come to the full, so it gathereth to it selfe the strength of many reasons, pretenses, defenses, worldly polices and shifts; by the which a man flattereth himselfe in that palpable decrease, as if hee were in as good an estate as euer he was.

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So that we may compare the decrease of Faith, to a violent Feauer, the which as it may kill a man, so it may soone be amended: but this latter kind is like vnto a lingring consumption, wherein as a man pineth away by little and little, not on a suddaine, but liuing in it for the space of many yeares, so he cannot be cured of it, but in some long space, because it is so confirmed in all the members of his body.

Of the decrease of true inward holiness.

body. Yet both these kinds of decreases are most fearful conditions, and those, from the which is standeth every Christian in hand dayly to desire the Lord for his mercy sake in Christ, to deliver him, and rather to take him out of this world, being in the state of perfect godlinesse, then to suffer him to fall so grievously: as no doubt he doth to many of his deare Servants.

Lastly, it may be here asked, what is the issue of these great falles, which happen to the Faithfull, whether they continue in them till death, or else recover their former estate. We answer that God as he doth for a time humble them under the tyrannie of sinne, Sathan, and their owne corrupt flesh; so he doth in his good time, shew forth the powerfull and mighty vertue of his holy Spirit, which all this while lyeth lurking in the

the hearts of ye Faithfull, being in the first moment of their Regeneration giuen vnto them, as an vnseparable guide and ruler, to bring them through the manifold temptations of Sathan and the hinderances of their Saluation, to the glorious presence of God in heauen. By this means it commeth to passe, that the Faithfull Man doth after long strugling with his enemies; yea, after that hee hath beene a long time in bondage vnder them; yea, cleane dead in outward appearance, not onely recouer his former degree of Holinesse, but also become more strong in all Spirituall graces, then he was before, as we read, *Esay.* 40. 29. God will giue strength to him that is cleane wearied, so that he shall go frō strength to strength and renew his age as doth the Eagle, he shall bring forth more fruit in his age, and become more zealous in seruing God, then

Of the decrease of renewed holinesse.

Esay. 40. 29

Of the decrease of renewed holinesse.

then he was at any time before. Yet sometime it pleaseth God to make an end of these spirituall conflicts, not by withdrawing the force of the temptation from the Faithfull, but by taking them from it, and out of this world, which is the kingdome of Satham, to that state wherein they shall no more be troubled with any more such temptation, as may endanger their Saluation. So that the Faithfull doe sometimes depart this life, as in the midst of temptation, so in the decrease of holinesse. Yet we are not to doubt of their saluation: for he that is once ingrafted and vnited to Christ by a true faith, as all the Regenarate are, whether he dye in a holy life, or in some sinne, whether in repentance or in impenitency, whether in full assurance of Faith, or in much doubting; yea, although he seeme to despaire of himselfe, alwayes he

dyeth

dyeth in Christ; and therefore in the fauour of God, and in the state of eternall life. For in the greatest decrease of Holinesse which can befall to a Faithfull Man, there remaineth some sparkes of grace: but especially, the loue of God, of his glory and of his children will shew it selfe, (and also the root of faith, otherwise perhaps inuisible) in the greatest agonie or tempest of temptation whatsoeuer?

Of the decrease of renewed holinesse.

CHAP. VIII.

Of the encrease of renewed Holinesse.

AS in the Naturall birth of a Man, his Body commeth into the world not so great and strong as afterward it becometh but little, weake and impotent: so in the Spirituall birth of Regeneration, the Soule of Man is not in the first moment in-

Chap. 8.

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Of the increase of renewed holinesse.

dued with perfection, but with a small measure of renewed Holinesse, from the which it is to grow and goe on forward to a perfect estate. For the first act of Regeneration, doth put into the faculties of the Soule, not the actuall habit of Spirituall graces, but the seedes and beginning of them, which are continually to be increased by the word and Spirit of God. Hence it is, that the new Man in the Faithfull hath his infancie, wherein the graces of Gods Spirit are as yet in small measure. In the which respect it is compared to a grain of mustard seed, which being at the first the least of all seedes, becommeth very great: and to leaven, which at the first is in some one part only of the dowe, but in time spreadeth it selfe ouer the whole lumpe. This weaknesse of Spirituall strength appeareth euen in the Apostles themselues,

whom

whom being as yet his Disciples and Schollers, Christ doth often put in mind of the weakenesse of their Faith. *I haue many things to say vnto you, but yee cannot beare them now.* And *Act.* 19. 2. There were at Ephesus certaine beleeuing Disciples who were so weake in knowledge, that were ignorant of the holy Ghost. Likewise, the Apostle writeth to the Corinthians. *That hee could not speake vnto them, but as vnto Babes in Christ* (not in knowledge, but in practise) and therefore could not giue vnto them any strong meate, but onely milke to drinke. Of this weakenesse in Capacitie and Knowledge, there is mention made, *Galath.* 4. 19. *Rom.* 6. 19. Heereof commeth weaknesse in Faith, *Rom.* 14. And also necessarily, the weakenesse of all the other parts of Holinesse; wherein no Christian ought to rest, as contenting

Of the ouercrafe of renewed holinesse.

Iob. 16. 12.

Act. 19. 2.

1. Cor. 3. 12.

Gal. 4. 19.

Rom. 6. 19.

Rom. 14.

Of the encrease of reuewed holinesse.

tenting himselfe with that small measure of grace, but ought rather to bee carried forward to perfection. Especially, seeing that this state of Spirituall infancie is easily ouerthrown and brought to nothing by the malice of Sathan, it being weake, and not able to resist the force of temptation. And therefore although some do abide long in this weake estate, and perhaps end their dayes in it; yet vsually God giueth to those who are truely Regenerate, a dayly increase and a new supply of grace: Insomuch, that in a competent time they become of ripe age and of perfect strength in Christ. Whereunto a Christian is then come, when as he is not destitute of any grace needfull for the performance of any Christian duty, but leadeth a life in euery respect holy & vnblamable, proceeding from those Spirituall graces which haue

been

beene described in the third Sections of the first and second parts of this Treatise. Of the encrease of renewed holinesse.

And yet this perfect estate of a Christian, is not the highest degree of grace, which may bee attained in this life: for besides and beyond that measure of grace, which the Faithfull doe ordinarily attaine vnto, it pleaseth God to endue some of his Seruants with a more plentifull abundance of all Spirituall graces; as he promiseth. *Matth.* 25.29. *That to him that hath, there shall more be giuen, and he shall haue abundance.* And it is said of diuers in the booke of the Acts, that they were full of Faith and of the Holy Ghost. This abundance in the minde is called *Plerophoria*, a certain and vndoubted perswasion, said to be in *Abraham*, *Rom.* 4.21. Heereof commeth abundance of Faith, of Loue, *Rom.* 5.3. and 15.13. and of all graces, as

Mat. 25.29.

Rom. 4.21.

Rom. 5.3. & 13.13.

Of the increase of renewed holinesse.

1. Thess. 1, 3. the Apostle mentioneth the worke of their Faith, & their laborious loue, & their patient Hope. And 2. Thess. 1. 3. that their Faith *superrangescit*; that is, encreaseth aboue the common and ordinary measure, and that their loue did abound accordingly. This aboundance of grace is to be seene in the Prophets, Apostles, Martyrs and many other of the Seruants of God, who therefore are made types and patternes for vs to imitate and set before our eyes, as lanthornes full of light, and as shining and blazing starres, that we might both admire and labor to ouertake them in their excellent graces, and especially in their particular vertues. For thus the Scripture mentioneth the vprightnes of *Enoch*, who walked with God in all his wayes, the patience of *Iob*, Iam. 5. 11. the Faith of *Abraham*, the meekenesse of *Moses*,

1. Thes. 1. 3.
2. Thes. 1. 3
Iam 5. 11.

Moses, the courage of Joshua, the faithfulnesse of Samuel, the absolute perfection of David, being a man according to Gods owne heart, the wisedome of Salomon, the zeale of Phinies, Iosias and many others. Thus Paul mentioneth his owne painefulnesse in preaching the Gospell to bee farre aboue the labours of the rest of the Apostles. Thus he saith, Rom. 16.7. That Andronicus and Iunia were men notable among the Apostles, and of Timothy, that none was like to him in faithfull labour, and care, for the good of the Church, Philip. 2.20. Of the increase of renewed holinesse. Rom. 8.7. Phil. 2.20.

The notes and markes, whereby this aboundance may bee knowne, are these; a burning zeale of Gods glory, of setting forward his worship and Gospell, a vehement hatred of Idolatrie, and all shadowes of Superstition, a tender and beautifull loue toward the God-

of the encrease of renewed holinesse.

ly, a minde vndaunted with any torment, death or misery, a constans course of godlinesse in all outward changes whatsoeuer, as the Apostle faith of himselfe,

Phil. 4. 13. *Philip. 4. 13. That he could want and abound, be full and empty, and that he could do all things:* a life free from any grosse sinne, an extraordinary contempt of all worldly pleasures. Lastly, a manner of freedome from being either ouercome, or almost tempted by any grosse sin. For although the corruption of flesh, and the impudencie of Sathan, who was not ashamed to tempt Christ to commit sin, be so great that no man be hee neuer so holy, may lay away his weapons, and bee secure in respect of temptations, yet by the blessing of God and a long practise of all godlinesse, the Faithfull come sometimes to such a surpassing strength in grace, that as the couragious horse

horse going into the battell, scorneth the fearefull noyse and sounds of the trumpets: so this godly man whereof we speake in this Chapter, laugheth at the temptations of Sathan, and the entisements of the world; yet not presuming on his owne strength, but relying himselfe wholly on the mighty power of the Spirit of God.

Of the increase of renewed holinesse.

The meanes of attaining to this high degree of Holinesse, is to seeke it by earnest Prayer at the hands of God, from whom onely, commeth every good and perfect guift. But the meanes which God vseth in giving it are diuers; some good, some euill in themselues; and therefore not to be vsed by vs: of the first sort, are all holy exercises appointed by God, for the begetting and continuall increase of Grace, to the carefull, diligent, and continuall vse whereof, God doth often grant

Of the increase of renewed Holiness.

this happie successe, euen as he blesseth the diligent and painefull hand with great plenty in temporall things. Of the second sort, is the abundance of sinne before Regeneration, the which it pleaseth God, sometime to change into this abundance of grace, as we see that the highest flouds follow the lowest ebbes. This God doth to make manifest the great power and efficacy of his Spirit in renewing the Elect; which is able to bring the greatest measure of Holinesse, out of the greatest wickednesse, as cleare light out of palpable darknesse. This Christ teacheth vs *Luke.* 7. 41. In the Parable of the two debters, whereof the greater had greater cause and also a greater measure of loue. And in the example of the woman *verse.* 47. *Who loued much, because many sinnes were forgiuen vnto her:* so where sin doth abound, there

Luk. 7. 41.

Vers. 46.

grace aboundeth much more. Yea for this purpose God doth sometimes vse the hot fiercenesse of affections, and the violent disposition of nature, the which as of it selfe it carrieth a man headlong into the most outragious sinnes: so being sanctified by Gods Spirit, it becommeth the whetstone of holines. Thus was the Apostle *Paul*, both naturally and Spiritually affected: and therefore beeing an Infidell, he was a most superstitious Pharisie more then mad in persecuting the Church, and becomming a Faithfull man, passed all others in vnquenchable zeale of Gods Spirit. Lastly, as touching this abundance of grace, no man can attaine so high a degree of it, as that hee may sit downe as beeing at his journeyes end: but as the greater riches that a man hath the greater is his gaine, desire and encrease of riches, so the

Of the increase of vnfained holinesse.

Of the encrease of renewed holinesse.

more Holines that any manhath: the more carefully he ought and the more fruitfully may he labour in increasing it. *Phil.* 3. 13. *Brethren*, saith the Apostle, *I count not that I have attained vnto any such perfection: But still I do forget that which is behind, and endeauour my selfe to that which is before*: That is, I doe not mind that Holinesse, which I haue already receiued, but doe continually thinke on that, which I doe want as yet.

CHAP. IX.

Of Celestiall Holinesse.

ALthough wee haue now gone as farre in declaring the renewed Holinesse of Man, as any Man can in this world, either in having or in practising it, yet we are not here to rest, as being come to the end of our iourney.

journey. For if the aforesaid abundance of Spirituall graces (which be it never so great, cannot possibly bee voide of sinne) be absolutely the highest degree, this inconvenience, which is in no wise to bee admitted, would of necessitie follow, that Man doth not in Regeneration recouer as good a state and as great measure of Holinesse by the mercy of God in Christ, as he had in his first Creation, & lost by his own sin in *Adam*. And therefore, we are to goe on a little further in this Treatise, and in our desire till we come to such an absolute perfection of renewed Holinesse, as is free from the least spot of sinne whatsoeuer. This perfection may without all question; yea, must necessarily be attained vnto. For Man cannot be perfectly happie by enioying the presence of GOD, into the which, nothing beeing sinfull

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full can enter, as long as he is imperfectly holy. Yet he that seeketh for it in this world, doth no otherwise then if he should labour to find out in some part of the Earth, a Mine of so pure gold, as is not mixed with earth, base mettall, or any manner of drosse. And therefore, we are with the Apostle, 2. *Cor.* 12, to thinke, that the grace of God is sufficient for our salvation, although it bee not altogether free from sinne. And as for this Angelicall purity, it is to bee hoped for, not in this world; but in heaven; where all the Faithfull shall both in Happinesse and in Holinesse be made like to the Angels, yet, it being revealed in the Word of God, may be knowne of vs in this life; yea, it being the marke whereat we must ayme in this life, although we are not to hope to hit it, it is needfull to be knowne. And lastly, it is

2. Cor. 12.

to

to be handled in this place, because it is nothing else but the absolute perfection and highest degree of renewed Holinesse. For as the bodies and the soules of the Faithfull, shall bee the same in the world to come, that they are in this world, so also shall their Holinesse. Neyther can it bee otherwise: For God is the same both in earth and in Heaven, to day and to morrow, now and for euer. The Subiection of the Creature to God, and the Image of GOD in the Creature is the same at all times in Substance, although some particulars, haue not so great vse in the state of perfect Happinesse as they had before; to wit, all those the obiects whereof are either future or euill; as namely, Hope, Sorrow, Patience, and such other affections: yet these also shall haue both place and vse in the World

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to come, although not so great as the other. In the which respect, we may declare this Celestiall encrease of renewed holinesse, by comparing it with the created Holinesse of Mans Innocente estate, the which commeth very neare vnto it, and is as a meane betwixt the greatest abundance of holines which can bee had in this life, and this Celestiall holines: for as it is greater then the one, so it is lesse then the other. So that if wee would know what is the holines wherewith the Faithfull shall be endued in the world to come, and shall shine as the glorious Angels in Heauen, let vs haue recourse to all the first Sections of the two former parts of this treatise, For all the parts of the Holinesse of Mans first estate, as well of his Subiection, as of his Conformitie to GOD, belong to his last estate in Heauen,

where

wherein Man is not exempted from subiection to God, but still remaineth first his Subiect; and therefore, ought to trust and hope in him, yea to feare him, secondly, his Sonne, and therefore he ought to reuerence, imitate and seeke vnto him, and so of the other kinds of subiection here declared. Where this is to be noted, that of ☞ two kinds of Faith, Legall and Euangelicall, handled in the first part of this Treatise, not the latter but the former, is part of this Celestiall Holines. For in the life to come, the Elect shall bee restored to that perfect inherent Holinesse, wherein *Adam* was Created: by vertue whereof, without any imputed righteousnesse borrowed from any other, they shall looke for happinesse, euen as the holy Angels doe. Likewise, for the other part of Holinesse, which we call the Conformitie of Man to GOD, we

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are not to doubt but that the Faithfull shall in the world to come, haue the faculties of mind, memory, will and affections so disposed, as hath been declared. For all these are common to all things which are indued with reason. Now as touching the difference, it is this. Celestiall Holinesse is more excellent and exceedeth the other: for as the bodies of the Faithfull shall be more glorious, pure, and after a sort spirituall, then was the body of *Adam* in his Innocency, as we read, 1. *Cor.* 15. 48. So also shall the faculties of the soule and body be more able, ready and quicke in performing their seuerall duties and functions. We shall haue more full & certain affiance in him as our King and be more like to him as to a Father, more quicke in obeying his Commandements, as Seruants ought to bee to their Masters; our mindes shall bee more

1 Cor. 15. 48

more capable of knowledge and more enriched with actuall knowledge, 1. Cor. 13. We shall see God face to face; that is, we shall haue familiar conuersation in the presence of God, and as full and perfect a knowledge of God, of his will, word, actions, and creatures; yea greater then that which Man had by his first creation. Likewise the will, although of it selfe it shall be as it was before, free either to good or euil; yet, it shalbe by the grace of God continually inclined only to good, and preserued from vsing the naturall freedome, in chusing euill. Whereof it commeth, that this Celestiall Holinesse is not mutable and vncertain, as was the created Holinesse of Man, but immutable, and the same for euer, and therefore much more excellent.

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1. Cor. 13.

FINIS.